SCANNED 22 of 172

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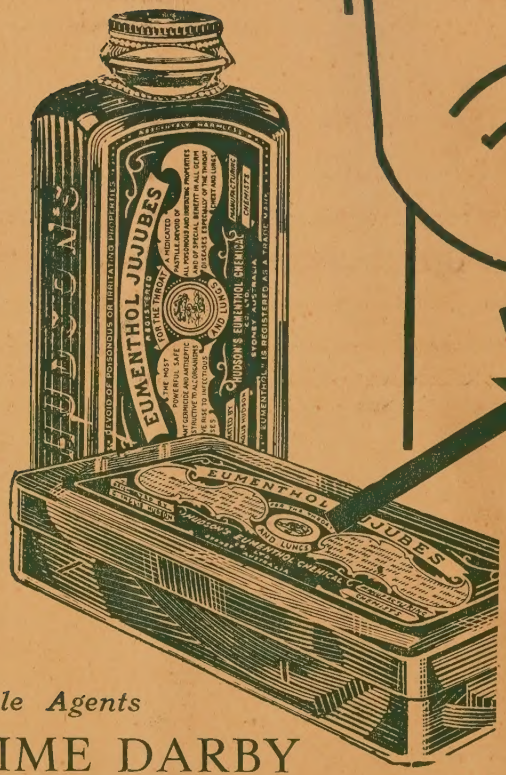
Malaysia Message

SINGAPORE
JUNE

The Sungei Jelai at the Big Rapids above Kuala Lipis

Photo by McGraw

HUDSON'S EUMENTHOL JUJUBES



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IN THIS ISSUE

ARTHUR ISAAC

is a member of the Tamil Methodist Church, Singapore, and in charge of the Government Co-operative Society's Department in Singapore. He was the Lay Delegate from the Malaya Annual Conference to the General Conference held in Atlantic City, U.S.A. last year. The article by Mr. Isaac is taken from the address given by him at the Inter-Church Youth Meeting held in the Victoria Memorial Hall on April 1st.

F. H. WILLIAMS

is a Signalman in the Malaya Signal Corp. He is a very active worker in the Wesley Church, Singapore, a teacher of a Sunday class, member of the Morning Choir and the Secretary of the Wesley Guild.

ACKNOWLEDGMENT

All the pictures of the Anglo Chinese Girls School, Ipoh, are by courtesy of their Annual, *Our Argosy.*

DID YOU NOTICE

the date on the wrapper of your Malaysia Message? This date indicates when your subscription expires. In these difficult days do us the kindness of sending your renewal payment promptly so we will be able to save time and postage.

A NOTICE

The next issue will be the second of our annual combined issues and will include July and August and will be published 1st of August.

THE MALAYSIA MESSAGE

JUNE 1941

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CALENDAR OF COMING EVENTS

June 1 Methodist Dyak School, Kapit. Opening of the Second Term.

June 3 Womens' Society Dinner, Wesley Church, Singapore.

June 9-14 A.C.S. and A.C.G.S. Jubilee Year celebration, Penang.

July 6 Children's Day Programme, Wesley S.S., Singapore.

July 7 A.C.S., S'pore. Primary School Enrolment 1942 opens.

July 12 Annual Picnic, Wesley Church, Singapore.

July 18 A.C.S., S'pore. Primary School Enrolment 1942 Closes.

July 26 A.C.S., S'pore. Swimming Carnival.

Aug. 6 Fifth combined A.C.S. and A.C.C.S. Primary Department Sports, Ipoh.

Aug. 7 Womens' Society Variety Concert, Wesley Church, Singapore.

Aug. 13-20 Tentative date of Chinese and Indian Pastors' School, Kuala Lumpur.

Sept. 3 Wesley Guild annual dinner, Singapore.

Sept. 7 Wesley Guild Service of Worship, Singapore.

Oct. 18 Scouts Sultan Shield Competition, Ipoh.

Nov. 21 A.C.S., S'pore. Prize Day Primary and Middle Schools.

Nov. 25-26 A.C.S., S'pore. Handwork Exhibition Primary and Middle Schools.

Nov. 28 A.C.S., S'pore. Games Day Secondary School, Half-holiday.

RELIGIOUS EDUCATION MONTH BY MONTH PROGRAMME

June 15 Children's Day.

July 15 Home Missions.

Oct. Temperance.

Nov. 9 Good-Will Sunday.

Dec. 25 Christmas.

PICTURES

We request all who submit pictures for publication to send in only black and white in glossy finish. Sepia pictures are very difficult to reproduce. We prefer action pictures to group pictures. Pictures make for interest and every article about local events and local programmes is enhanced by a picture or two.

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 51 SINGAPORE, JUNE, 1941 NO. 6

EDITORIAL

YOU WILL READ ELSEWHERE in this issue how British Methodism alone among English churches, has had over six hundred churches and schools damaged, of which over 200 are in ruins. Some of these are small, some are old: but others are large and handsome buildings, including several recently erected mission halls and suburban churches. It must be very difficult for British Methodists not to allow their vexation and indignation at such wanton and ruthless destruction to pass into bitterness and the desire for revenge. To be sure, churches are not military objectives, but no building is safe from incendiary missiles and the churches have suffered the same as all other buildings. We are happy with British Methodists that amid destruction on every side on the night of the "great fire of London," Wesley's Chapel was, as the Editor of the *Methodist Recorder* states, "marvellously preserved by what can only be attributed to a special Providence like to that manifested in the deliverance of the army at Dunkirk."

RE-CONSTRUCTION

Destruction and damage of so many of their buildings has forced British Methodists to an immediate and careful study of the whole question of the proper planting of their buildings, so as to serve to the best advantage the spiritual interests of the people. In consequence of the Union which took place in 1933 Methodism suffers more than any other church because the three branches of the former churches had their central churches in close proximity to one another. It is now the determination of Methodist leaders that where one or two such churches of a group are destroyed that the others remaining should be sold and the resources available used to erect a single new and more suitable building.

In order to deal with the tremendous problems the Methodist Church faces in England a War Emergency Fund has been established by which they are seeking to raise some £20,000, which is needed immediately to secure an early re-opening of at least two-hundred chapels and schools. They do not feel that they can wait until after the war for possible government help. For, as the Editor of the *Methodist Recorder* states *"The King's business requires haste."*

"WHAT MANNER OF STONES AND BUILDING."

IN ANOTHER INTERESTING EDITORIAL found in the *Methodist Recorder* under date of March 13th, the question is raised "How shall British Methodism re-build?" The editor writes, "Not since Plantagenet days have the British people had a better chance than has the present generation of earning the honourable title of *'The repairer of the breach, the restorer of paths to dwell in,'* "

He reminds his readers of the pride and stoutness of heart which the patriots of Samaria of old had when they said, *"The bricks are fallen down, but we will build with hewn stones."* The Methodist Church is with the other groups in England who are determined not just to restore the old but to build a better England.

Early Methodism stressed, not so much the temple side of the House of Worship but it followed Jesus' emphasis on His Father's House. Wesley's usual designation of his chapels was "House," a place where the Father was known as He had revealed Himself in Jesus His Son, as a place where all, whatever their race or estate, could foregather for their fellowship in His Word, in prayer, and in the breaking of bread. The special reason for the building was to provide the most suitable means for inviting all who would hear to be Jesus' guests at the great Gospel feast.

The editor reminds his readers that there were two great eras in Methodist chapel-building during the 19th century. The first gave special attention to Fellowship in the Word. These chapels were often four-square, capacious, (many would accommodate fifteen to eighteen hundred persons), substantial, comfortable, unadorned, the only suggestion of magnificence being the usual handsome mahogany pulpit. In the second era the leaders favoured the use of Gothic architecture, of which the Wesley Church, Singapore, might well stand as a good example. Many of these churches seated not less than a thousand, had nave, chancel, transepts, a high roof and usually large "West" and "East" windows with the Lord's table under the East window.

About fifty years ago another era began known as the Forward Movement in which the Methodist Church deliberately abandoned ecclesiastical appearance and adopted the form of a public hall which would act as a half-way house to which people could come to hear the Gospel without committing themselves as they thought they did if they attended the Church. The striking success attending the movement continued up to the present war.

It is the opinion of the editor that the current subservience to utility as seen in these large halls should not exclude all emotional expression and beauty from God's holy house. He says, "The arch and the bow is, to say the least, as natural as the straight line, and has an even greater suggestion of durability". He reminds his readers that in the past too large a proportion of the cost was spent on the exterior and he suggests that the new buildings be marked with their care for the interior. He lays strong emphasis on the careful study of acoustics. He also raises the interesting suggestion whether or not the church should plan to bear in mind the possibilities of the cine film both in teaching and reaching the outsider, and

that in the plans arrangements be made for its use when occasion demands.

He recognizes that these and like questions concerning style, contruction and provision for the activities of youth and week-day fellowship should merit careful consideration. "The Sanctuary should attract by its strength and beauty and constrain all who enter it and even those who pass by to recognize: *'This is none other than the House of God'.* "

Malayan Methodist Official Boards, Pastors and Superintendents will do well to bear in mind the suggestions coming out of this editorial.

"GODLESS GOODNESS."

SOME YEARS AGO A WRITER IN THE *Spectator* described the average Englishman as practicing a "Godless goodness." No doubt the term contained a certain amount of unfairness but one wonders if it does not have an application to our life to-day. Certainly the recognition of God is not simply the acceptance or rejection of theological dogmas. The problem which startlingly confronts the Christian today is how to make men aware of their relationship to God: a God who is all-mighty, all-wise, all-holy, and all-loving. In many ways the church has been trying to fulfil its mission. Since ancient times it has known how to comfort the sad, to inspire the faint-hearted and to give a sense of inward security and peace to those whose external supports have been shattered.

The intense interest aroused during the last two decades in the subject of Religious Education not only in America and England but also in Malaya leads to the strong hope that the coming generation will receive a much better Christian training than its predecessors. We must, however, remind ourselves that *such* education is preparatory work and as such is of the utmost value, but there must go with it the regeneration of our hearts and of our society. Recently the *Manchester Guardian* printed a striking news item which deserves the widest possible publicity. It came from a Town Council in Lancashire. The Council passed unanimously the following resolution:

> "In recognising the paramount importance of spiritual forces in the present national struggle the Council reaffirms its belief in God as revealed in the character and life of Jesus Christ, and calls upon all the citizens of Urmston to mobilise their spiritual resources in the cause of Christian civilisation and in preparation for a just and righteousness solution of the problems of reconstruction after the war."

Here is a remarkable indication of the public eagerness for the help and guidance of the Christian Church.

In April in the city of Minneapolis, U.S.A., for the third year more than ten thousand people crowded the City Auditorium. Methodists, Presbyterians, Lutherans, Episcopalians and Catholics took part. It was the annual Service of Christian Witness. A meeting of this kind is a clear affirmation to the community in which it is held of the centrality of the principles of Jesus Christ upon which the welfare of all depends. Bishop Francis C. Kelley, the Roman Catholic Bishop of Oklahoma, said:

> "Religion will be the dominating reconstruction force following the war. No matter which way it goes, that is the only salvation for the world. A decided revival of interest in religion is already under way in the world, and religion is building underneath totalitarianism in countries where it is being persecuted."

Annual Meeting of the Bible Society

The British and Foreign Bible Society Malayan Branch. which has its Headquarters in Singapore, held its Annual Meeting in Wesley Church on Thursday, May 22nd at 9 p.m. The speakers on this occasion were the Hon. Mr. S. W. Jones, Colonial Secretary, and Mr. J. C. S. Robertson, the Society's Secretary for Manchuria. Mr. E. Tipson, Secretary of the local branch, gave a comprehensive report of the Society's workings and surprised those present by stating that the sale of Bibles and Scripture Portions was greater during the past year then ever before and that the Society's income was likewise considerably higher. This is truly remarkable when one thinks of war conditions and the pressure brought on everybody to contribute to war funds. The church was filled to the last seat and many extra chairs had to be brought in to accommodate those who came. The number attending was at least twice the number ever previously attending the annual meeting.

The New China Bishops

During the first week of April the first China Central Conference of United Methodism met in Shanghai for a historic session.

Bishops Gowdy and Ward had written the Conference Address which the China Christian Advocate calls "One of the balanced statements of the situation in the Church and the country which the church must serve."

The chief work of this Central Conference was to elect three new Bishops. On the first ballot, Dr. Z. T. Kuang, pastor of the Moore Memorial Church in Shanghai where the Conference was meeting, was elected Bishop. Dr. Y. W. Chen, General Secretary of the National Christian Council of China lacked but two votes of election on the same ballot. Of course he was elected on the second ballot which he accepted after consultation with his colleagues in the National Organisation with which he has been engaged. On the third ballot, Dr. Carleton Lacy, Secretary of the American Bible Society, was elected. Each of these three newly elected Bishops brings to his office qualities of Christian leadership that have already stood the test. It augurs well for the future of our new church that it has been able to add men of such calibre to its Board of Bishops.

One of the high points of the Conference was the service of farewell held for Bishop and Mrs. John Gowdy who retired at that time. They received tributes from all other mission groups in China and the national government, in recognition of Bishop Gowdy's contribution to education in China, is specially honouring him.

A visitor states that one of the most unforgetable impressions of the Conference is the Moore Memorial Church itself; its out-reach, its contacts, and the help given to hundreds of people, its great church-centered social programme in the huge city of Shanghai. There, too, many of the visitors heard for the first time a Hammond organ—the beautiful music of the organ on all occasions and the contributions of the various choirs were much enjoyed.

THE MAGNITUDE OF THE DANGER

"We ought to have a due sense of the magnitude of the danger with which we are threatened; we ought to meet it in that temper of mind which produces just confidence, which neither despises nor dreads the enemy; and while on the one hand we accurately estimate the danger with which we are threatened at this awful crisis, we must recollect on the other hand what it is we have at stake, what it is we have to contend for. It is for our property, it is for our liberty, it is for our independence, nay, for our existence as a nation; it is for our character, it is for our very name as Englishmen, it is for everything dear and valuable to man on this side of the grave."

William Pitt.

Bombed Churches

The total score of bombed churches in England and Wales up to March 21st, as reported by *Time Magazine*, April 7th, is: 714 destroyed or seriously damaged (including 287 Anglican, 123 Congregational, 118 Methodist, 58 Roman Catholic, 17 Presbyterian); 1,945 others damaged (1,100 Anglican, 448 Methodist, 135 Roman Catholic, 106 Baptist, 98 Congregational, 18 Presbyterian). Six Cathedrals (Liverpool, Manchester, Sheffield, Rochester, Canterbury, Westminster) and Westminster Abbey have been struck and one cathedral (Coventry) destroyed.

On the Axis side, Genoa Cathedral was struck and all its windows shattered by the British naval bombardment, according to a Vatican broadcast.

The Methodist Recorder under date of Feb. 20, states that thus far 639 trust properties have been damaged or destroyed—553 chapels or halls and 86 manses. Of these 140 were totally destroyed.

St. Paul's Cathedral in War Time

In a recent broadcast talk to the Empire and the U.S.A. the Dean of St. Paul's spoke on the conditions under which the life of the Cathedral was being carried on.

"I have been asked," he said, "to tell you something about St. Paul's Cathedral in war. I am sure that many people all over the world are interested in the subject. I have good reason to be sure because ever since St. Paul's was in danger, and more particularly since it has been actually hit, we have had kind messages from every continent. No: I am wrong. We have had messages from every continent except one—from Asia, Africa, America and Australia, but not from Europe. That surely is rather a notable exception. We have good friends in many European countries. Many of their distinguished churchmen have been honoured guests in St. Paul's. Not one has sent us a message of encouragement in our trials. I suppose they are afraid to express their feelings lest the Germans should be offended. But the letters which I have received from so many across the ocean made me think that St. Paul's is a kind of symbol in the imagination of multitudes—a symbol perhaps of the fire of religion which burns at the heart of the British Commonwealth.

"If you could ask me questions, I expect you would specially want answers to two: first, 'How does the building stand up to the war; has it been badly damaged?' and, secondly, 'How do you carry on the religious and spiritual work of the Cathedral?'"

After stating that the building as a whole still stood, the Dean continued:

"Now let us enter the Cathedral up the steps at the west end. As we go in, we exclaim, 'Why, there is very little damage after all!' The Dome and the aisles are just as they have always been. But the eye is drawn to the high altar in the Choir. And we notice with a shock that it is not there. Instead there is a heap of stones. These have fallen from the roof and were dislodged when a bomb fell on the Choir and exploded between the outer and inner roof. And then your eyes would assure you of a remarkable fact. Though the altar is completely destroyed, the reredos with its great crucifix and the inscription 'Sic dilexit Dues mundum' ('God so loved the world') remains intact.....

"Now, what is happening to the spiritual work of the Cathedral? Of course, its manner of existence has critically changed. Where are the great crowds that used to visit it every day? All engaged in war work or evacuated. Where is the famous choir which used to sing twice a day and was heard on the Empire broadcast every month? Well, I fear it has been sadly cut down. The boy choristers have been evacuated to Cornwall and we never hear their voices in the Cathedral to which they belong. Did you know, by the way, that their proper name is 'the Children of Paul's'? We shall be very glad when we get our children back. But do not think that we have given up. Far from it. We have never abandoned the daily services, except for three days when we were not allowed to enter the Cathedral. The choir men, or rather those who have not been called up for the Forces, sing evensong every day, and though we miss the beautiful fresh voices of the boys, we still have a very moving and solemn service. The celebration of the Holy Communion has never been abandoned. It has been carried on after and during the heaviest raids. I think we have gained one thing in these days of difficulty—a fresh realisation of the beauty of our Crypt....

"I wish I could introduce you to our volunteers—our special fire brigade. It seems to me one of the best examples of what British democracy can do. It is thoroughly democratic and thoroughly disciplined. Commanded by our architect and surveyor, it includes the staff of the Cathedral: vergers, guides, masons, electricians, carpenters, canons and also professional men.

"We, whose business it is to serve the great Cathedral church of St. Paul in London, live strange lives in these days. Our routine of worship is carried on under difficulties; we have all kinds of problems of finance and administration. Our days and nights are often made hideous by the attacks of an enemy who aims at terroris-

ing the inhabitants of London. We live in constant fear that our precious Cathedral may be more seriously damaged or even destroyed; but we are sustained by a great hope. We look forward to the time when St. Paul's shall live again in all its ancient splendour, when it will be the centre of a nobler city of London, and when its Dome shall echo to the sounds of joy and praise that victory has been won righteous peace established.

It may interest our readers to know that a German wireless station, broadcasting to Asia, and having before it the text of this, or of some similar speech of the Dean, used it to prove the great "chivalry" of the German airmen, who, they said, had carefully avoided damaging the Cathedral. They said that even the Dean had given testimony to this.

(Since this was written St. Paul's has again been bombed, this time worse than before.—Ed.)

Swiss Citizens Address Swiss Churches

The Christian News-Letter (15th January, 1941, Supplement) includes a striking statement addressed by Swiss citizens to the Swiss Churches. After drawing the attention of the churches to the urgent nature of the problems confronting Switzerland in the maintenance of her spiritual and political independence the statement says:—

"On these grounds we allow ourselves to express the confidence and hope that the Swiss Churches are alive to the danger which threatens our people and land and to the greatness and far-reaching nature of the decision which we may all suddenly be called upon to make, and that they are ready to take on themselves the responsibility which at this time belongs especially to them; that is to say, to make the contribution which for the reasons stated they alone can make, and which they have a special call to make, to preparing the minds of the people to meet the threatened crisis and to creating and maintaining both in the army and among the civilian population the understanding, temper and attitude that are indispensable.

"We do not mean that the Churches should leave their proper sphere of Christian preaching, teaching and pastoral work to occupy themselves with patriotic propaganda. What we desire is much more that, while remaining strictly within their own sphere, the Churches should keep clearly in view the peculiar danger and task which to-day confront us as Swiss people, and that in their own sphere and with the means appropriate to them they should not fail to exert themselves to save us from the moral collapse, which was the real cause of catastrophe in other countries, and to enable the Swiss people in a decisive hour to avail themselves of their Christian heritage."

CHRISTIAN COMMUNITY

"After this war, which pride and malice have let loose upon us, and for which unbelief and faint-heartedness are not without blame, people and nations will be poorer still. But they must not at the same time lose the specially precious treasure of human enlightenment, the Christian community of man with man without distinction of race and language. No one has the right to call the Creator his Father if he refuses to be brother to all God's other children."

Premier of Czechoslovakia.

A Prayer for Love

Not to "An *Un*known God"—not *un*believed—
Raise we our altars, for, dimly perceived
Through the world's darkness, we vision thy hands
Stretched down in love to the men of all lands.
Quicken us, Lord, till we know that Thou art
Breath of man's breath, and the Heart of his heart.
Wrestle with us till the break of the dawn,
Smite us until, our hostilities gone,
Kneeling, we learn for all peoples to pray.
Thou Who art Love, burn our hatreds away—
Turn them to ashes, Lord. Touch with a coal
Lips that are loveless, O Soul of man's soul!

—Bertha Gerneaux Woods

A Meditation on Courage

By PHILIPPE VERNIER

(*Editor's Note: This is the fourth of seven Meditations by this writer which we are publishing from month to month. They are taken from the magazine "Fellowship", the January 1941 issue.*)

IV. THAT YE SHOULD FOLLOW HIS STEPS

I Peter 11-21

You would become the imitator of your Master? How can you even dream of it? Setting aside the fact that he is the Son of God and you the least of sinners, that he is innocent of any fault while yours bar your way to Heaven,—even wishing to imitate the externals of his life, to resemble him is impossible.

Would you seek to acquire his tone of authority, the air of sovereignty that makes him the Master? You would forget that he is also the one who, kneeling washes the feet of his disciples.

Would you create for yourself the role of a prophet? Would you inveigh against the wealthy and the bigots? Would you gird yourself with the rough tunic of John the Baptist and preach repentance? You would not be at the same time the friend and the brother of all men, who willingly sits down at a wedding feast, takes children on his knees, gazes upon flowers in the fields.

Would you try to concern yourself with the affairs of God, to cling to the world above? You would not, like him, know how to attend to the complaints of humble people, relieving their hurts, sharing their miseries.

For he is at the same time magnificent and modest, terrible and tender, of heaven and of earth, close to God and the companion of men. You yourself cannot be all this at once.

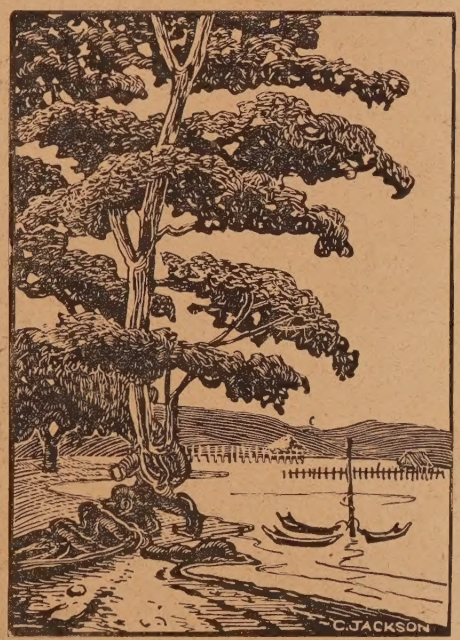
But then, what does it mean to follow his steps? It is not literally imitating him, it is loving what he says, what he does, what he is; contemplating him often, filling your heart with his image.

What Christ Has to Offer

By Arthur K. Isaac

THE modern approach to any problem is so much by way of the materialistic that we are not surprised to observe that most things of Life are at present based upon material power. Unfortunately material power does not emphasise the need for spiritual things although the things of the spirit do acknowledge the place of materialism. It should not be assumed that the material world has no place for God and that we should flee from it. On the contrary the spiritual universe is dependent on and obtains its finest expression in terms of the material.

Jesus made His offer in the following terms *"Seek Ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you."* He made His offer by way of the spirit. Any other way would have been unsuitable to His Divine plan. But the offer was to enjoy the good things of the world on a definite condition. This gives a thrill to our imagination. Is it possible, we ask? To any person who is in the pursuit of wealth, knowledge, position, a good home, happiness, mental peace and contentment, this open offer of Jesus remains the same. Jesus called Himself the *"Son of Man"*, and therefore He was anxious that all sons of men should enjoy Life.



Modern Offers to Youth

Numerous offers have been made to man in modern times through the medium of the press, the radio and the rantings of mongers of sensationalism who try to shape public opinion to their selfish ends. On the one hand we are offered quick results in beauty treatment, in increasing our height and stature, in reducing or increasing the weight of the body and to get rich quick on the advice of the so-called experts. On the other hand a new offer of political, economic and social freedom is also being thrust on certain nations by totalitarian states. These offers reveal their true identity only after the complete sacrifice of the nation, its liberty and freedom, on the altar of a materialistic souless state. There is much to learn from the ruthless massacre of human lives, the horror of a godless philosophy that emphasises self and ruthlessness, which rejects the divine laws, and the dignity of the human personality. But the man who has a sense of direction of the Kingdom of God and His Righteousness, courageously stands up to the tempting offers of the forces of evil and makes the following enquiries. Can a philosophy that leads to purges and concentration camps be right? Can a philosophy that sends millions into exile for no other reason than birth and religion be right? Can a philosophy that is grossly indifferent to the rights of man, the needs of the aged, of the sick, the poor and little children be right? Can a philosophy that reduces ancient and cultured races like the Germans and Italians to become the blind followers of a monstrous materialism be right? This kind of reasoning and clear thinking comes to the man who knows Someone who offers more than what materialism offers to the world. This, too, is the reason why the followers of Jesus Christ have established in all parts of the world, in this very city itself, churches, schools and other Christian organisations for the relief and welfare of the children of God of any race. This, too, is the reason why Christian Missionaries continue to travel to Eastern lands at considerable risk and sacrifice—some pay it with their lives—in order to make known the love of Jesus Christ, and the doctrines of human brotherhood, freedom, and fellowship.

Let me make my points clear once again. The approach to modern life, purely by the material standpoint, is, I repeat, not Christian. That is why there is always a longing in human nature to think of the joys we are denied. That is the reason why we take the blessings we have for granted and worry ourselves about the blessings we still want. That is the reason why the longing in us will never cease until it finds its rest in God. Ask the man of today to define Life, and he will do it in terms of economics. Ask the average man the way to the chief amusement parks of the city and you will marvel at his quick reply. But if you ask him something about religion and God, the reply would probably be disappointing.

Contrasting two Emphasies

The young man of today might ask what is wrong with the emphasis on materialism. He might argue that the best enjoyments of life are by way of the material. If a person is bent on enjoying life through the material, well it is agreed that he would see nothing else around him, or inside him, until the disillusion. Erasmus in the 16th century, bent on the study of the classical languages of Greece and Rome, could cross the Alps without seeing any scenery. He went through Florence without noticing the Baptistery or the Duomo. Cardinal Wolsey and Henry VIII for instance were so active in establishing a dynasty that they took the religious question as essentially political. A group of people who landed in Shanghai last year were bent on seeing the ruins caused by the Japanese bombs. Well, they saw the ruins and strangely enough they saw nothing else of importance. On their return to the boat, only a casual reference was made to those who were found dead near the street corners and water taps of the city. And yet most of us know that some 28,000 of the human race, of whom 80% were children, died of cold and hunger in Shanghai during

11 months of last year. The minds of men of action, centered on one order of facts, become blind or indifferent to any other order. Compare this with the acceptance of what Jesus Christ offers, by seeking first the Kingdom of God and His Righteousness, and see the result. There comes a splendid tenderness of the human heart that makes humanity immensely lovable. Take away what calls it forth, by your undue emphasis on materialism, and the result would be, that you leave men and women, cold, unlovable and cruel. Remember that God is the author of both the spiritual and the material. Each needs the other.

Jesus set a new standard. He said *"As I have loved you, so love ye one another."* His Commandment is *"Love thy neigbour as thyself."* The application of true Christian unity is dependent on the love that exists between one another. It is extremely difficult to be in possession of this love unless one is prepared for self sacrifice. Jesus paid his own life for it. If you want to wear the Crown you must bear the Cross. Christianity, if filled with the love of Jesus Christ for mankind, would face the responsibilities of a new order as courageously as it did in the past. The forces of evil are seen in selfishness, in greed for conquest and power, in asserting racial descrimination, pride, prejudice and hatred. But Christianity still stands for we have Christlike men and women, and this faithful army of Christ will continue to increase as more and more people understand the life and teaching of Jesus the Master. Moreover it must be recognised that a religion, which has lasted nearly 2,000 years and has throughout that period satisfied the spiritual aspirations of the most civilised part of the world, is bound to grow in strength along civilisation's trail. When facing facts it must be admitted that not many have risen to Christ's conception of neighbourliness, for neighbourhood in Christian geography, implies brotherhood. The Christian rank and file need Christ as urgently as those who have not heard of Him.

The War is revealing new Responses

Singapore is the one place in the world which offers the greatest opportunity and scope to a realisation of Christian brotherhood and fellowship. With so many races and classes from Europe, America, Asia and Australia, already cooperating with one another in the pursuit of life, where else could there be a better field to introduce the Living Christ? The voluntary and ready response received in Singapore from all nationalities and their mutual cooperation in A.R.P. work, St. Johns Ambulance, Volunteer Police and Local Defence Reserves indicate clearly a unity unsurpassed in prewar days. Yet each group very rightly and correctly retains its own identity, its patriotism, its nationalism, its standard of living, without injuring their united purpose and resolve. But now introduce Christ into this international group and see what happens. There will be no more man-made artificial barriers left, if there are any, to prevent God's children of noble conduct, from getting together on an equal basis, understanding one another's problem by direct contact and developing a natural love and affection for brother man. In spite of its differences in organization, Christianity has already united people of all races, in worship, fellowship and faith, and this advancement is forging ahead in good and bad weather, towards the standard set by Jesus. The now famous fortress of Singapore can become a great citadel of Christian brotherhood by a common appreciation of Christ's demands, and above all by the recognition of God as the common Father of all.

Forty years ago, two neighbouring countries, Chile and Argentina, were about to declare war on one another. The Christian bishops of both countries pleaded with their people, for reason and arbitration, in place of war. They succeeded and the two Republics signed a Peace. As a token of Victory for Jesus Christ, both countries erected a huge bronze figure of Christ right on the mountains, on the very boundary line of the two Republics. The inscription below reads as follows:— "Sooner shall these mountains crumble into dust than the Argentines and Chileans break the Peace to which they have pledged themselves at the feet of Jesus Christ the Redeemer". They settled an impending national calamity at the feet of Jesus the Prince of Peace. When Christ's love gets into the system of a people or nation, the attitude towards other people automatically changes. The answer lies in the discovery that we are all one in Christ Jesus. Pride, suspicion, hatred and selfishness will then be gradually substituted by Christian love and self sacrifice. In place of the so-called impossibility of changing human nature, there will emerge the Christian personality. Just as in democracy it is essential to study this great experiment in popular government, even so it will be necessary in Christianity to study the greatest experiment in brotherhood and fellowship. Clear thinking, hard reasoning, strict discipline, a willingness to sacrifice and a Faith are needed in these studies. Consider for a moment, the desperate comradeship of War, the comradeship of the trenches and deserts and so on, which now exists between numerous races of the British Empire who are engaged in the present Life and Death struggle. In the post war period to come, these very men of the East and West, will jointly proclaim the joy of international friendship, brotherhood and respect for their fellowmen which they had won for themselves on the battlefields.

Patriotism or Christianity

A young Malayan of Singapore had the privilege of meeting a young Japanese Christian in Japan. The Japanese possessed dual citizenship—He was an American citizen as well as a Japanese citizen, but all his family lived in Japan. The Japanese during the conversation hinted that he might be called any time for military service. On the day of parting the Malayan asked the Japanese Christian a straight question, "What would you do if it became necessary to renounce one of your citizenships? Which one would you give up?" The answer came forth slowly but with determination, "I will give up my Japanese citizenship although it means all my people with it. America gave me education, freedom and Jesus Christ, even when I did not know her or belong to her Race. My duty and loyalty remains with America." Here was a man to whom God through his Son Jesus Christ was speaking, and this Japanese Christian had heard the call, because he listened with the determination to obey, whatever the cost. It is truly amazing that when you accept Jesus Christ in all sincerity, the love for neighbour, the love for brother man, towers above every conceivable limitation, and makes all people one in Christ Jesus. Tonight Jesus offers to you, and me, His Love, that we might love one another.

HERE AND THERE IN MALAYAN METHODISM

The Religious Education Conference at Kuala Lumpur

Another R. E. Conference

THE Fourth Annual Religious Education Conference was held in Kuala Lumpur from April 22nd to 25th. "Guiding the Child in Christian Living" was the theme of the Conference. Emphasis was placed on both theory and practice throughout the Conference. Each day classes of Kindergarten, Primary and Junior children were taught by experienced teachers. Teachers of the various age groups in their own schools and churches observed the demonstration lessons. These periods were followed by lectures and discussions in which all could participate. The entire set-up was what might be called a teaching laboratory. The demonstrations were of a very high order using the best methods now prevailing in our better Sunday Schools.

In spite of difficulties arising from the present abnormal situation, the response to the Conference was most heartening. Eighteen different places sent delegates making this the most representative meeting of this kind we have ever held. There were 112 present, including the delegates, leaders and speakers.

Besides the teaching laboratory, special lectures were given on Art, Drama, Music, and Group Activities. The lectures were of a very high order and were much appreciated by all who were privileged to hear them.

Special programmes were arranged for the evenings. The young people of Kuala Lumpur gave a variety programme of Music and Drama the first evening. The Rev. Ho Seng Ong, Chairman of the Conference, gave a very stimulating and suggestive address on the recently conducted School Survey. On the last evening a Consecration and Communion Service was held at which time the Rev. S. M. Thevathasan gave a very stimulating address on, "Christ's Challenge to Teachers".

In the Kindergarten Laboratory

By Miss Goh Kwee Eng

A number of the Delegates at the Kuala Lumpur Conference saw one of the most fascinating demonstrations in the Kindergarten or Beginners' Department. The theme of our teaching during the Conference centred around the Home, School, Community and Church.

Mrs. Tay Soo Keng, an experienced Kindergarten Teacher, had the privilege of demonstrating her teaching activities with a class of thirteen four and five year-old children. After each teaching demonstration a period of fifty minutes was spent on discussion, at which time interesting questions were put forth by the eager group of observers, among whom were Miss Lila Corbett, Mrs. S. S. Pakianathan, Rev. E. S. Lau, Rev. Ho Seng Ong, Mr. Lee Choon Eng and many others. Miss Eva I. Nelson, (former Principal of the Eveland Seminary), conducted the Lecture and Discussion Class throughout the Conference.

Our whole programme, both for the teaching and discussion, was child-centred. The songs, stories, handwork and other activities chosen, as part of the lessons, were all within a child's power of experience. The observers' keen interest and whole-hearted participation in the discussion showed that they were amazed to see how wonderfully well the children responded to the teaching. Pictures, songs, handwork and simple stories are the only means by which we can teach little ones. They learn most if we can make what we wish to teach them so clear and realistic that they will be able to re-live and experience those things for themselves. This point was well illustrated in the Teaching Laboratory at the Conference. Every effort was made to provide opportunities for the children to do things for themselves—"we learn through doing".

"The Story of Baby Moses" was used to teach family relationship. "The Boy Jesus at School" was told to show the importance of school and the child's relationship to the school. A child's position in community life was expressed in the story "Jesus Feeding the Multitude". In trying to teach an understanding of and an appreciation for the church, the story—"Going to Church", was told.

Some of the interesting points we gathered from the Lecture and Discussion Class were concerning 'A Child's Nature'. He is imaginative, active, imitative, inquiring,

Photo by McGraw

Busy Scenes in the Kindergarten Section

and not self-conscious. A child is a living example of 'practice makes perfect'. He is like a bud attempting to unfold itself. A teacher's part is to guide and help that child to bloom in the loveliest tendency and desire to learn. Numerous other captivating motives were revealed but unfortunately space does not permit a detailed description of them all.

The Primary Laboratory

By Miss Grace A. Lee

The Primary Class of Children was ably taught by Mrs. Chin Chock Lim of Kuala Lumpur. The children and the teacher were both from the Wesley Sunday School. Both the worship and teaching periods were very carefully conducted. The children listened to the stories of Jesus with great interest. In the course of the demonstration lessons, Miss Dorothy Moreton trained some teachers from among the observers who took charge of various phases of the work. At first they all seemed shy. But towards the end of the Conference there was a marked improvement; and what impressed me most was the friendliness that existed between the teachers and the children. This should always be our aim as Christian teachers whether it is in the Sunday School or in the Day School. How can we ever gain the confidence of children if we do not show a spirit of friendliness and understanding?

During one lesson period after the offering had been taken, the leader suggested to the children that the money be sent to Singapore to buy Sunday School materials for them. The children replied that they would rather give the money to poor children. This spirit of giving to and helping others impressed us very much.

Another instance was when one girl, who had been present on the first morning, fell ill and could not attend the rest of the classes. During the worship period the teacher asked the children what they would like to pray for. The children in unison replied they would like to pray for the sick girl.

During the course of her lectures Miss Moreton related how one young man who had attended her class for untrained Sunday School teachers left Penang and resided in a small town where there was no Sunday School. He got a few children together, and with the training he had received, he started a Sunday School for these children. We were impressed by this case because it is very seldom that this happens. It is a spirit which all of us should try to emulate.

The lectures were good and we benefitted much. The discussion periods were also enjoyed by the majority because we were able to discuss matters freely and exchange ideas.

Photo by McGraw

Primary Demonstration Classes

The Junior Group Laboratory

By Miss Edna M. Dahlin

The Junior Department demonstrations were under the capable leadership of Mrs. Tan Teik Hoe with the assistance of Miss Cheong Mee Lan at the organ. Miss Edna Dahlin had the lecture periods and Mr. V. D. Kuppasamy very successfully conducted the discussion periods.

Mrs. Tan taught her own class of Junior pupils from the Wesley Sunday School. This was much better for demonstration purposes since that made it a more natural set-up. Each day there were demonstrations of worship and teaching. These were followed by a discussion period in which the delegates, who had observed the demonstrations, had the opportunity to ask questions and also to share their experiences. Each day's class proceedings were based on a theme which was related to the general theme of "Guiding the Child in Christian Living. The themes for the four days were as follows: The Child and the Home, the Child and the School, the Child and the School, the Child and the Community, and the Child and the Church.

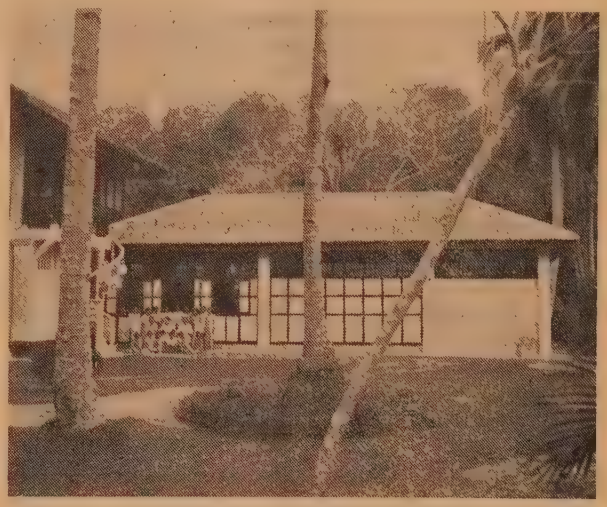
The time and effort spent in planning and conducting these lessons with the interest and understanding of the group made the work very effective. The delegates of one Church School, after returning to their station requested that a local teachers' training class be started to encourage and direct them as they venture out in the work of the year. They have caught the greater vision of their part in building His Kingdom in the lives of their pupils. May God bless them and us on our efforts.

A Borneo Episode

During the third week of April the Rev. Paul H. Schmucker was swimming in the Rejang River at Kapit, near to his private wharf. He was doing this daily not just for the swim but to train himself in swimming against the river currents in case his boat should overturn while on a trip. One evening as he was swimming with the boys from the Methodist Dyak School they asked him to get into a small prauh (boat) and go with them to examine their fishing lines. Arriving he was invited to pull in the lines to see if there was any fish. On one line he found a large fish, at least four pounds, of a species that is very good to eat, but which has a thorn in the fin which is very poisonous, a thorn called "pateh" in Iban (the Dyak name for themselves.)

Since it was such a fine fish he proceeded very carefully in order to get it into the boat before the fish broke the line. He had managed to work the fish right up beside the prauh when he was going to give it a little flick and land it in the boat. In order to do this he had to stand up in the prauh and the art of keeping balanced in such a narrow boat and landing a fish at the same time is a real accomplishment. Stooping down to get closer to the fish he got within eighteen inches from the hook expecting to flick it into the prauh with one sweaping movement. Just as the fish began to leave the water it gave a big flop and ran one of its patehs about an inch into the fleshy part of Mr. Schmuckers left arm. It was in so deep that the fish had to give several big flops to get itself loose. When the pateh first entered, Mr. Schmucker writes, it was like a red-hot piece of iron being thrust into his arm and the pain was indescribable; of course, the flopping of the fish made it all the worse. Mr. Schmucker almost fainted but soon got control of himself and the Dyak lads took care of the fish which was now flopping at the bottom of the prauh.

The pateh must have punctured a vein for the blood literally bubbled out and ran down over his body until he looked as though someone had poured red paint on him. He soon located the vein and by pressure had shut off the flow of the blood by the time they got to the wharf, but in five minutes his arm had swollen to half again its regular size, was getting bigger right along and the pain increasing. It was no small task to climb the steep ascent to the Mission bungalow. The government dresser was immediately sent for who bandaged the arm. For several days Mr. Schmucker had a very tough time. In flopping about the fish had evidently torn several nerves and muscles. After two weeks he had almost regained the use of that arm again. It was an experience he will long remember.



The Malacca Hostel Addition

A New Hostel

By Fanny E. Blasdell

The Malay Girls' Hostel in Malacca has been greatly improved this year by the completion of the addition to the Hostel. This new addition has provided for a new dining room, a dressing room and also new bathing rooms. It is now possible to take in a few more girls and the living quarters are now much more convenient.

We have just received word that the first Malay girl of our Malay Girls' Hostel has passed her School Certificate Examination. Her name is Asnah bte. Haji Puteh and she is now doing practice teaching in the Malay School in her home village and is hoping to attend the Malay Woman's Training College in Malacca next year.

Ipoh News

By J. A. S.

The First Quarterly Conference of the Ipoh Wesley Church was held at the Manse on the 12th May, the Rev. D. P. Coole, District Superintendent, presiding. In his report the Rev. T. Runyan, pastor, whose work has been blessed with remarkable success, said, "If we are able to do

all that we hope for, perhaps it is an indication that we have not hoped for enough. I hope that our Church will not become completely satisfied with the way that the Church is running, but will always hope for and work for greater and greater achievements in the carrying on of God's work" His report covered a period of five months during which four special services had been held besides regular Sunday Services. The main item in the Forward Programme for the year was the organisation of the Women's Society of Christian Service. One infant had been baptised and three marriages solemnised. He was glad to have two such competent and devoted Missionary workers as Miss Thirza Bunce and Miss Edna Dahlin to help. The Rev. C. H. Foss had filled the pulpit two Sundays in every month. In conclusion, Mr. Runyan said, "I have served as pastor of this church for nearly seven years, and the officers and members of the church have never given me less than loyal and whole hearted support in carrying forward the Church's programme. My association with our Ipoh people has been a constant source of real joy and inspiration to me. There is no village, town, or city in Malaya in which I would rather work than in Ipoh." Mr. Coole, on behalf of the Ipoh Church, thanked Mr. and Mrs. Runyan for the great work they have done among this congregation and wished them a happy holiday in America and a speedy return to our midst. The report of the Treasurer, Mr. Chin Ah Koon, showed that all bills had been met and that there was a balance on hand of $419.00. Mrs. Teo Siong Moh, president of the newly organised Women's Society of Christian Service reported that two meetings of the Society had been held, the Office Bearers elected, and that it had been decided to hold the meetings once a month. Miss D. Moreira reported on the Sunday School and Messrs. Choong Pow Sim and Foo Choy Wan on the two Epworth Leagues.

The "Society Wedding of the Month" in Ipoh was the marriage of Miss Chim Lai Keng, a teacher of the Methodist Girls' School, Kuala Lumpur, to Mr. Liew Whye-Hone, B.Sc. Honours (Eng.) The marriage was solemnised by the Rev. T. Runyan in the Wesley Church. Miss Chim Lai Yong, sister of the bride, and a teacher in the Anglo Chinese Girls' School was the bridesmaid. Among the large and distinguished gathering at the reception, held in the Hotel Majestic immediately after the ceremony, were Y. T. M. The Raja Muda and consort, and O. K. K. Tunku Mahakurnia. Mr. S. Rajaratnam, leader of the Ceylonese community of Ipoh, proposed the toast of the bride and bride-groom.

Photo by Hong Chow Studio, Ipoh

The Wedding of Mr. & Mrs. Liew Whye-Hone

The A.C.G.S. Debating Team, Ipoh

Miss T. Bunce has been assigned by the Malaya Conference to the Ipoh Chinese church. She has started a Bible Class for adults in the home of Mrs. Leong Sin Nam, wife of the late famous tin magnate of Ipoh. The Chinese church has organised a Woman's Society of Christian Service. This church (Pastor, the Rev. Leong Wai Ah) held a series of Evangelistic Meetings from the 17th to the 19th at the Chinese Young Men's Association Hall. The speaker at these meetings was the Rev. Chua Soon Teck. The meetings were not only a help to the church but they were also instrumental in bringing twenty young men and women to make their decision for Christ and to seek admission into the Church.

The Chinese congregations of the following churches in Ipoh (Methodist Episcopal, Church of England, True Jesus Mission and Seventh Day Adventist) have joined hands to work for the extension of the Kingdom of Christ. A committee consisting of clergymen and laymen representative of these churches has been formed. The Laymen on the committee are Messrs. Wong Wai Lam, Ho Wen

Lan, and Ng Yee Wong. This committee organised a United Service of Prayer for "Democracy and Peace." This Service was held at the Town Hall and a large number of Christians of all denominations attended. The committee has now arranged for Evangelistic Services to be held in the hall of the Anglo Chinese Continuation School from the 21st to the 24th May. These Services are to be open to the public, and though the addresses will be delivered by the Rev. Chua in Hokkien, Messrs. Tye Chee Fan, Wong Wai Lam and the Rev. Wan Yang Fan will interpret them into other Chinese dialects.

Miss Bunce takes a great deal of interest in music and to encourage singing and the study of music by young people she has organised a Glee Club for the Girls and one for the boys. Mr. Gong Gnie Kong, an old boy of our school, a graduate of Raffles College and a new member of the staff of the Boys' School, supervises the Boys' Section.

Arrangements have been made for a Sunday School Teachers' Social at the home of Miss Bunce and Miss Dahlin on Saturday the 24th May. Following the Social there will be a discussion of Sunday School Teaching Methods under the leadership of Miss Dahlin (Primary Department) and Miss Bunce (Secondary Department).

Two teachers from the Girls School Misses Khoo Poh Liang and Yong Kwan Thye and two from the Boys' School Messrs. Aw Boon Jin and Foo Choy Wan attended the Religious Education Conference held at Kuala Lumpur during the Easter vacation. Mr. Nadarajan, Doctor of Veterinary Surgery, spoke at the monthly meeting of the Teachers' Association.

The Womens' Society of the Malacca Straits Church

Malacca Women Organize

The Straits Chinese Church in Malacca organized their Womans' Society of Christian Service in the home of their Pastor, Mr. Low Kway Song, on March 10, 1941. They now have 18 members and are holding their meetings in the homes of the members once a month.

The following officers were elected:

President.....Madam Chan Yew Neo.
Vice-President.....Madam Lim Kwee Kee.
Treasurer.....Madam Poon Joo Eng.
Secretary.....Miss Merry Low.

Mrs. R. A. Blasdell has assisted the society in its organization and helps with their worship services.

Parit Buntar School Items

By Khor Peng Lim

The Anglo-Chinese School, Parit Buntar, has an excellent First Aid class with an enrolment of 36 some of whom are girls. Dr. J. B. Thamber has been conducting this class.

The school is very proud of its passes in the School Certificate examinations last year for according to the cabled report, six of their nine candidates passed. Seven of the nine had also previously qualified in Oral English.

Eight members of the teaching staff are attending the courses in Phonetics being offered by Mr. Russell at the King Edward VII School, Taiping, and five are in the Advanced Art Course conducted by the Art Superintendent of Perak. The staff of the school has been strengthened by the addition of Mr. P. V. Sarma, who is a graduate of Raffles College. He joined the staff on the 1st of May.

Mr. G. Burgess, Superintendent of Art, and three members of the staff visited the Indian pottery works in and around Parit Buntar on May 18th. The party spent a long time studying how local materials were used for the making of pottery. The following day Mr. Burgess visited the A.C.S. and inspected their art and hand-work. This is the first time an Art Superintendent has visited this school.

A Fortnight of Major School Sports

The Anglo Chinese School

The A.C.S. Singapore held its thirty-second Annual Sports on May 3rd. There was a huge gathering of parents, old boys and friends.

The athletes for the second year decided to forego their prizes and receive certificates instead. The money saved was diverted to the Malaya Patriotic Fund and the China Relief Fund. The certificate was tastefully designed by Tow Siang Ling, an artist the school is proud of.

The Boy Scout Patrols provided an interesting show in a spectacular Chariot Race while the tug-of-war teams provided some tense moments with their protracted pulls. A very large number of boys took part because of the good many team events and competition was keen throughout. The Old Boys' walk was a homely affair with those over thirty-five making a bid for youth!

The Sports Meet is a huge undertaking and the smooth way in which it was run is not only a triumph in organisation but also a sign of the high standard the A.C.S. maintains as a school.

The Methodist Girls' School

On Friday afternoon, May the 9th, hundreds of girls, together with a large number of parents and friends, were present at the Annual Methodist Girls' School Sports, Singapore. These were held on the crest of Mount Sophia in front of the Nind Home.

A very interesting and varied programme was punctually carried through. Dressed in their blue and white school uniforms the participating girls made a lovely sight.

The sports were so planned as to give almost every girl an opportunity to participate. It was obvious from the expression on their faces and the keenness with which they participated that every girl loves this phase of her school life. Fortunately the weather was fine so that the

programme could be carried out without having to use a wet field. It had been raining almost daily before the sports day and even that afternoon low threatening clouds were overhead.

During the interval the guests were invited to see a large display of garments which the girls had knit and sewn for the Patriotic Fund.

As has been the custom in this school no prizes were offered and all the money thus saved has been put to more useful ends.

The Fairfield Girls' School

On Friday, May 16th, the Fairfield Girls' School held their Annual Sports. They were likewise fortunate in selecting a clear day sandwiched between days of heavy rain. A pavilion had been erected on the west side of the playing field for the comfort of the guests.

The Fairfield Girls' School now passesses one of the best compounds in the city—a high stone wall keeps the grounds absolutely private and the playing field is surrounded on two sides by the school buildings. The annex, erected through the efforts of Miss Carrie Kenyon a few years ago, serves both as a verandah for such sports and the open downstairs as an assembling place for the girls participating. The one downstairs classroom at the end also is a convenient dressing room.

Those from the A.C.G.S., Ipoh, participating in the Inter-School Sports at Kampar, 1940

First Year Normal Student A.C.G.S., Ipoh, 1940

It was the opinion of many present that this year's sports were the best girls school sports they had every witnessed. Not a teacher was to be seen on the field at any time—every girl knew exactly what she was to do at a given moment—with the blowing of the whistle by the Sport's Captain, Mrs. Lim Bock Kee, the team having just finished an item would be met, as they were leaving the field, by the on-coming team for the next item. The programme was so planned that one looked forward to each succeeding item with great eagerness.

The girls dressed in the attractive school uniforms of yellow and blue and wearing their House Colours, Blue for Martin, Red for Olson, Green for Blackmore and Yellow for Eveland, presented a most colourful spectacle. There was great competition between the different houses and the Shield was won by the Eveland House for the third successive year.

No prizes were given and the money, $120, thus saved was handed over to Mrs. L. Forbes, the Secretary of the Women's Committee of the Malaya Patriotic Fund.

A large display of the garments knitted and made by the girls were on display on four long tables.

The M.M.T.C. Begins New Year

On Monday, the 5th of May, the newly formed Malaya Methodist Theological College opened for another school year. The College now has an enrolment of twenty-two young men and women and is happy to announce that they were able to take in eight new students—four young men and four young women

following the announcement of the Cambridge results.

Under the vigourous leadership of the Rev. H. F. Kuehn, Dean of the college, the new year has opened auspiciously. Changes have been made in the building at No. 7 Mount Sophia so as to give space for an additional class room, a much needed downstairs office, and a library kept entirely for study purposes. The Kindergarten, maintained in connection with the training of kindergarten teachers, has been shifted to the room formerly used as the dining room of the women hostel and its former room has become the dining room.

Plans are underway to provide a hostel for our young men so that they will not be scattered over the city and will have convenient access to the library for study purposes.

A comprehensive list of courses are being offered this term covering INTRODUCTION TO THE BIBLE, THE POETRY OF THE BIBLE, THE LIFE AND TEACHINGS OF JESUS, PRINCIPLES OF RELIGIOUS EDUCATION, INTRODUCTION TO SOCIOLOGY, INTRODUCTION TO SYSTEMATIC THEOLOGY CHORAL SINGING, and three different Classes in MANDARIN.

Beginning with this new term Miss Emma Olson has taken over the Principalship of the former Eveland Seminary, while Miss Eva I. Nelson, who is going on furlough in September, is temporarily acting as Principal of the Nind Home.

K. L. Notes

By M. K.

At the Wesley Church Quarterly Conference, held on May 16, the pastor, the Rev. Charles Mosebrook, reported that 25 new members have been taken into the Wesley Church this quarter, and 14 adults have been baptized. Mr. Mosebrook, stressed the need for more lay activity in the church, and the fact that no church can be a living organization without the cooperation of all of the members. He also pointed out the need for more Christian fellowship, with emphasis on the fact that Christian fellowship is a very real part of Christian character.

The Women's Society of Christian Service of this church, has been able to present a gift of $100 to the Home Missionary Society. This money was partially raised in connection with the Tuck Shop held during the Religious Education Conference.

Mr. Wong Kok Hoong, of Kuala Lumpur, has made a gift of $1000 to the Methodist Boys' School to purchase full equipment for an electricly amplified gramophone and microphone for use in the school hall for music appreciation, general assemblies and concerts.

Sibu Boys School

About fifteen years' ago, Mr. and Mrs. Chong Jim Bok, who had come over to Sibu, Sarawak, Borneo, from Sumatra where they had been in the Methodist Mission as teachers, started classes in English under the help of the Rev. "Jim" Hoover. For many years, in fact until Mr. Hoover's death, he continued to help in this school by taeching the advanced English class, fitting it into his other work as best he could. Sometimes he would go to the school building itself, at other times the class would come and meet with him in a downstairs room in the mission house. Last year, during the Pastors' School, Mr. Chong Jim Bok passed away. Mrs. Chong continued to run the school until March of this year when she resigned and turned over the fifty-eight boys she had in the school to the Methodist Mission.

The Rev. and Mrs. G. V. Summers have now opened a Methodist Boys' School in Sibu using these fifty-eight boys as a nucleus. On May 23rd they gave a concert to pay for the expense of opening the school, getting new furniture and making the necessary alterations in the Epworth League building, which they are using. A total of over $1,800 was raised with this concert so they are making an excellent start.

The annual Sibu Pastors' School will be held from June 18th to 22nd. Those participating in the school will be Bishop Edwin F. Lee, Dr. R. L. Archer, Rev Paul S. H. Hang, Rev. Herbert F. Kuehn and Dr. H. B. Amstutz, who is the Dean of our Pastors' Schools. The Pastors' School will be preceeded by the annual Mission Meeting which the Bishop will hold on June 17th.

Penang Jubilee Celebrations

The Anglo-Chinese School and the Anglo-Chinese Girls' School of Penang will celebrate their fiftieth anniversary during the week June 9th to 14th. A public meeting, to be held in the Anglo-Chinese School hall on Pykett Avenue on Monday, June 9th at 5.15 p.m., will be the beginning of the Jubilee Year celebrations. At this public meeting the Hon. Mr. H. R. Cheeseman, Deputy Director of Education, Mr. J. M. Meade, Senior Inspector of Schools, Penang, and the Rev. C. D. Patterson, Principal of the Anglo-Chinese School and Superintendent of the Penang District, will be the speakers.

Mrs. Mary Y. Hoover of Singapore will be present and have the honour of unveiling the portrait of the late Rev. G. F. Pykett.

The entire Jubilee programme will be as follows:

Monday	9th June,	5.15 p.m. Middle School, public meeting and opening of the art and handwork exhibition.
Tuesday	10th June,	8.00 a.m. to 7.00 p.m. Middle School, art and handwork exhibition.
		5 p.m. Anglo-Chinese School Union Badminton Match. The School vs Old Boys.
Wednesday	11th June,	8.00 a.m. to 7 p.m. Middle School, art and handwork exhibition.
		10.00 a.m. Middle School Annual Speech Day.
		5.30 p.m. High School Football Match, The School vs Old Boys.
Thursday	12th June,	8.15 p.m. Middle School, Jubilee Concert.
Friday	13th June,	5.00 p.m. High School, Tennis Match, The School VS Old Boys.
Saturday	14th June,	3.00 p.m. Middle School, Jubilee Dinner and Sports.
		8.00 p.m. Anglo-Chinese School Union.

Mah - Jong

TWO young miners, looking for gold, had dug a ten-foot pit, like a well. At the bottom of this they laboured day after day. As they loosened the earth, one of the men would carry it to the top of the shaft, bucket by bucket, and throw it out. One day an old miner who had come to see them warned them of the danger of dumping earth so close to the mouth of the pit, saying the weight would break down the walls of the excavation. They answered that they never threw much dirt there—just a little bucketful at a time. The older man tried to tell them that little by little made a lot, and that they were foolishly risking their lives; but they refused to listen to him, and went on with their work as before. One morning not long after, the two young men were surprised by a little trickle of sand that seemed to come from the wall of the shaft. They looked up, and with horror saw a little crack which moment by moment grew larger before their eyes. Terror-stricken, they scrambled for the surface, but a cave-in caught them and buried them up to their shoulders in earth and and rocks. It was two days later that their old friend, coming again to visit, found them, more dead than alive, and rescued them from their living tomb.

This is a story worth remembering next time the *tiles* call. Like the bucketfuls of earth, mah-jong is a little thing, if used rightly. Like the bucketfuls of earth, when used wrongly it brings disaster.

There are two main points about this game which bring in most of the evils accompanying it: (1) it is too frequently used as a gambling game; and (2) it is one of the most egregious time-wasters in Malaya.

These pages are presented by the Malaya Annual Conference Committee on Public Morals.

As Gambling

The Methodist Church has set itself on record time and time again as being opposed to gambling. However carried on, the latter is based on principles which the Christian cannot condone. Yet far too often when players sit down for mah-jong they feel they must have money stakes on the game. Then to try to excuse something they really know to be wrong, they say the game is not interesting unless there is money at stake; or that their friends all gamble a bit, therefore in order to keep up with their neighbours and be friendly they also must gamble; or that their stakes are very small anyway, they can afford to lose, therefore there is no harm in playing for money. Examined one by one, however, these are weak arguments indeed.

To say that a game is so uninteresting in itself that it is not worth playing except with a gamble, is to admit that it is so feeble it ought not to be played at all. The worthwhile games are those which in themselves can provide good, clean entertainment; or those which in themselves provide physical, mental or cultural value. If mah-jong belongs in the class of entertainment too feeble to stand on its own merits, then it would be better for intelligent people to scorn to play it. If it has any values of its own, then the wise will play it for the enjoyment which it can bring of itself.

For a man to say that he must gamble at mah-jong because his neighbour does is one of the worst of bad arguments. Wrong is not made right simply because it is indulged in by many people. The strong Christian character sets the standards for its neighbours. It does not accept the sub-Christian standards of the neighbours.

The idea that a person may justifiably play for money if he is able to lose is one which neglects to get down to the fundamental Christian objections to gambling. We condemn gambling because it is based on a wrong spirit: it is an attempt to cheat the universe, to get something for nothing. Whether any individual gambler can afford to lose or not has nothing to do with this underlying, wrong motive. Though one thing an observer soon notices is that while some individual may be able to afford to lose, he always gets into his game other persons who cannot afford to; and thus leads them into double evil—spiritual defeat and material loss. Many then would ask Cain's ancient question: *"Am I my brother's keeper?"* To which Jesus' answer is an unequivocal *"Yes." "Whosoever shall cause one of these little ones who believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea."*

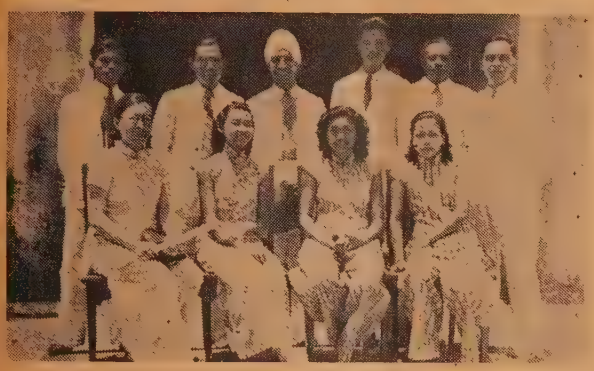
As a Time-Waster

Many a minister in our churches has nothing in particular against mah-jong itself, but resents what it is doing to his parishioners. He sees men and women neglecting their duties at home, neglecting the well-being of their children and families—in order to spend hour after hour at mah-jong. He listens to complaints by his people of the boss, or of how hard and exhausting their work is; then listens while the employer tells his woes about the laziness of his employees, about their listlessness and lack of interest—and the pastor remembers how these same workers time and time again sit up with the *tiles* to the small hours of the night, wasting their strength and energy. When the minister tries to get workers to carry out a programme of work in the church or of Christian service in the community, he is often met with the inevitable reply, "I have no time"—and is seemingly expected to forget that frequently the person who thus excuses himself is able to spend half the week-day nights and a good part of Saturday and Sunday at the mah-jong table.

Mah-jong as a recreation is an enjoyable game. But when it becomes an avocation and stands between a man and and his duty to God and to his fellowman, then it becomes a positive evil. It is then to be classed in that category of things about which Jesus was talking when he said, *"If thy hand (or foot, or eye) cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire."*

(Concluded on page 22)

THE EPWORTH LEAGUE



Group Counsellors at the District Institute

Kuala Lumpur District Institute

By E. A. DUTTON

A very successful District Epworth League Institute came to a close on April 21 at 12.30 p.m. immediately after the distribution of Institute Certificates and the installation of the 1941-1943 District office bearers.

The intial registration of delegates was 153, the Kuala Lumpur Tamil League leading with 37. But with late registrations the total increased to 165. K. L. Wesley League sent in 28 delegates, Klang 27, Malacca 21, K. L. Chinese League 20, Seremban 18; two visitors from Singapore were also registered.

The studies and discussions in the classes under the able direction of eminent leaders in their respective fields were most interesting and inspiring and there is no doubt that the young Methodists were very much impressed. The lecture period and the classes on singing were particularly popular.

Afternoon and evening programmes for relaxation and recreation were varied and thoroughly enjoyable. There was a "Get-together social" on the opening day designed to break the ice of frigid aloofness among individual members and to put the shy ones at their ease. The excursions on the next day to the more interesting parts of Kuala Lumpur were enthusiastically availed of by the outstation leaguers. On Saturday there was a variety entertainment—called "Talent Night" at Institutes—at which each separate chapter contributed one or more items. The high spot of the Institute however was the Camp Fire on Sunday night. It was more or less a devotional hour; but the call to meditation under Nature's own canopy was different from any formal meeting. Feelings of fellowship and loyalty, the common desire for the better things of life and the common sharing of life's experiences were more manifest here. The Rev. W. S. Reinoehl of Seremban planned and very successfully conducted this service.

The new office-bearers of the Kuala Lumpur District Epworth League are:— President, Mr. Tay Koon Lin of Malacca; Secretary, Mr. Lim Swee Hong of the K. L. Chinese Epworth League; Treasurer, Miss Yap Cheong Wai of the Klang Union League.

Everyone had done his or her assigned duties well but special mention must be made of Mr. G. S. Arumugam, Secretary for Young Peoples Work, who in his own indefatigable way had made perfect arrangements of every detail for the successful conclusion of the Institute; of the Rev. Burr Baughman, who as the Dean, carried out his multifarious responsibilities to everybody's satisfaction; of the great friend of young people, the Rev. Charles Mosebrook. who took active interest not only as a member of the Faculty but also as a liaison officer between the Epworth Leagues and Malaysia Commission on Religious Education. Rev. Mosebrook has been unanimously appointed the Dean for the next District Institute to be held in 1943.

—*The Christian Herald*

The Delegates who attended the Kuala Lumpur District Institute April 18-22

Impressions of the Institute

Miss Tan Tan Sek,

17th Vice President, Union Epworth League, Klang.

The Kuala Lumpur District Institute held on April 16th and ended on 21st of April was a great achievement. It was a great achievement in this respect that it has undoubtedly achieved to bring about good and useful changes to the hearts and minds of the many young people that attended it. During that short period many must have been impressed by the amount of labour that was put in cheerfully and with great enthusiasm to bring it to success. The wonderful feeling and the beauty of Christian fellowship was conspicuous. The joy to serve was well exemplified both by the local Institute Committee and the faculty members.

The theme was "The Christian Serves". Nothing lingers more favourably in my mind than the messages brought by the different speakers. The theme was well expounded and none of the instructors could be ignorant any longer of his or her duties as a Christian to this world. It was well driven home. Much time must have been spent by each speaker on the message that he was to bring to the young people. The result was very much worth the effort. The good attendance points to the power that interest had on the institutors. One speaker was just as inspiring and interesting as another.

The messages that were delivered at the Morning Watch Services, Camp-fire the Classes, were great contributions to the growth of a Christian life. It was as if our eyes were just then made to open again that they might see, and our ears that they might hear. Our ears can no longer be deaf if the voice of God should call and our eyes no longer be too blurred to notice the needs of those around us. The message of the Institute now stands prominent—"The Christian Serves". On behalf of the Klang Leaguers, I wish to express our appreciation to Rev. P. L. Peach, Rev. C. Mosebrook, Rev. Webb, Adjutant King, Rev. S. S. Pakianathan, Rev. W. S. Kenadhl, Rev. J. W. A. Kadirgamar and the rest for the inspiring messages they brought to us.

The Secretary's Notices

G. S. Arumugam

Secretary for Epworth League and Young People's Work.

The District Institute held at Kuala Lumpur from April 18th to 21st is one of the four District Epworth League Institutes scheduled to be held in Malaya this year. The other Districts namely Singapore, Ipoh and Penang are planning to hold their Institutes during the August Bank Holidays.

Further to what has been written about the K. L. District Institute I like to make the following observations:—

The three Epworth League Chapters in K. L. registered eighty five delegates and contributed a great deal towards the successful running of the Institute by their enthusiastic co-operation.

The combined local committee under the able leadership of Mr. Lim Swee Hong, Business Manager, demonstrated in a practical way the theme of the Institute "The Christian Serves."

The Local Institute Committees:— Business Manager —Mr. LIM SWEE HONG, Registrar—Mr. M. S. ALFRED, Bulletin Editor—Mr. WONG LAI YUEN, Food Committee Chairman—Mr. CHEW KAM POK, Sports Committee Chairman,—Mr. YANG KAM CHUEN, Excursion Committee Chairman—Mr. LUM KIN TUCK, Entertainment Committee Chairman—Mr. R. N. ALBERT, Decoration Committee Chairman—Mr. SAMUEL SUBRAMANIAN, Accommodation (Ladies) Chairman—Miss GRACE BABOO, Accommodation (Men) Chairman—Mr. A. B. SAMUELS, Concert Committee Chairman—Miss CHEONG MEE LAN, Devotional Committee Chairman—Rev. CHARLES MOSEBROOK.

I wish to thank the following persons for the valuable services rendered at the Institute:—

Rev. P. L. Peach for placing at the disposal of the Institute every convenience that M. B. S. could possibly give; Miss Rank for the use of the Boarding School Bus; Miss M. Marsh for the use of the M. G. S. and the three Methodist Pastors of K. L., namely Revds. S. S. Pakianathan, C. L. Lang and Charles Mosebrook, for co operating with their young people in support of the Institute programme.

My sincere gratitude goes to members of the Faculty who so enthusiastically placed their time and experience at the disposal of the Institutors.

The Study Classes were well attended. Seremban and Malacca attained 100% attendance as a result, out of a possible attendance of 153 members, 140 Institute Certificates.

Such response on the part of the young people is certainly a credit to the Churches who sent us these delegates. The Group Counsellors under the leadership of the Chief Counsellor Mr. Gurdial Singh rendered valuable service to the Institute.

We record our sincere thanks to our guest speakers, the Rev. Alfred Webb and Mr. K.K. Benjamin, who together with the Rev. P. L. Peach delivered three very interesting and instructive lectures on the themes:— "Christian Service in the Church", "Christian Service in the Community" and "Christian Service in Vocations."

In conclusion I would say that this Methodist Youth Movement which relates itself so vitally to the Young People has come to stay. This is a tremendous challenge to the leaders in our churches. I sincerely hope that with God's help we also, as leaders of Methodism, can rise to the occasion and lead these young people in the path in which Christ wants us to lead them. How true is John Oxenham's statement:— "He who can lead the feet of a young man or young woman in the King's Highway and set them firmly in the upward grade, there is a fellow-worker with Christ in the establishment of His Kingdom."

A League Programme

By Lum Kin Tuck

Men in the early days first conceived the idea of an organization where all who were interested could assemble periodically to discuss the pressing problems that concerned the community of which they were a part. In this manner many of their difficulties and troubles were avoided and their pains alleviated.

In this day we young people are very fortunate to have the Epworth League as an opportunity for us to get together to discuss the immediate issues confronting us in our everyday living. To run an organization for the benefit of a selected few would be a selfish and undesirable

endeavour, for such a goal would be contrary to the ideal expounded by the Son of Man. Being conscious of the fact that the League is for all men, Christians and non-Christians, we are now working to expand this youth organization through our Membership Campaign. Since the commencement of this campaign the atmosphere during the League Meetings has changed tremendously; more life and spirit prevail. Many of the dormant members have once more come into our midst. Friends, mostly from offices, find it beneficial to be in our company. We hope they will ultimately realise the importance of youths' place in the Church and the world.

Here is the report of our activities since the 10th May:

May 10 Grand Social held at the Chinese Parsonage. The number present was about 80, of which 30 were visitors.

May 13 A fine picnic to the Kanching Water Falls, Kanching Tin Mines and Batu Caves. We had a warm welcome from the director and the manager of the mines. They kindly supplied us with drinks and a lorry to convey us to the Water Falls. All who went enjoyed the lorry ride very much.

May 17 A Literary Meeting: An interesting was chosen for the evening, *The China of To-day*. Four speakers gave interesting and inspiring talks. All the speeches were delivered in Chinese. The number present was 55.

We have been told by the Secretary of Young Peoples' Work and the President of the Malayan Epworth League Council, that, in case any interesting things are being done in a local League that may be of use to other Leagues in Malaya, an account should be sent to the Malaysia Message for publication. Some rules have been formulated to guide us in the membership campaign. Should any other League in Malaya want them they are at liberty to ask for them.

Visit to a Tin-Mine by the Kuala Lumpur Chinese League

Wesley League's 51st Anniversary

By FREDERICK H. WILLIAMS

In the early morning beauty of Sunday, the 18th of May there rang out afresh the challenge to youth by youth as the Singapore Wesley Epworth League conducted their own 51st. Anniversary Service with "Send out thy light", as their theme. No challenge could be more appropriate amidst the intense gloom of the present world situation in which our young folks are maturing. Yes! to be sure, there never was a finer inspiration to act as our chapter's torch for the trying times ahead in our triumphant march from strength to strength.

The leader for this auspicious occasion was our dynamic President, Miss Pereira while the message entitled, "Send out Thy light", was very aptly expressed from the pulpit by Miss Lim Geok Eng, the chapter's 1st. Vice President. These young women leaguers, like many more in our chapter, have definitely set their teeth, not unlike the proverbial bulldog, to display to the youth of this city—Yea! to the youth of this entire peninsula—that our women-folk are going to have an equal share in the emancipation of the heavily burdened unfortunates fumbling along in a pagan environment, and enable them to glimpse the joyous freedom that can be theirs. To crown the service Gounod's beautiful anthem, "Send out thy light", rendered by an entire Wesley League choir of twenty-five voices, was very effective and did justice to the yeoman services so unstintingly given by our good friend and director, Mrs. Margery Jennings (late of K. L. Wesley fame).

At 4 p.m., in the Wesley Hall, the celebration was continued with a Fellowship Tea for which over a hundred leaguers and friends assembled. The Hall was tastefully arranged by some of our many "busy bee" members and the atmosphere was tense with eager expectation and cordiality when through the gay chatter came the President's summons to satisfy our inner beings.

Never on such occasions as this, can an event be complete without the congratulations and well-wishes of friends and to this end Mr. T. R. Doraisamy commenced the steady flow. In quick succession followed representatives from practically every chapter in the city—sincerely lauding our past successes and expressing the hope that the future will continue to scintilate with the team-efforts and sustained enthusiasm of Wesley and that every other chapter will speedily be able to record similar infectous impressions that spell—"Wesley".

To conclude the occasion Miss Ruth Pereira replied on behalf of Wesley, stating that we must not be content, to rest on our laurels but be ever vigilant and ever faithful. She then announced the short drama with which the meeting closed. It was staged to explain vividly how worldly disillusionment and jeers can be overcome by quiet reflection on one of the many beautiful passages in our Scriptures that possess those singular challenging phrases that cannot be treated lightly.

Singapore District League Institute 1941

DATE: Friday, 1st August to Monday, 4th August

VENUE: Fairfield Girls' School, Neil Road, Singapore.

THEME: A FAITH FOR OUR TIMES

INSTITUTE COMMISSION:

Dean, Theodore R. Doraisamy
Secretary for Epworth League and Young People's Work, G. S. Arumugam
Business Manager, Tann Hock Seng
District Vice-President, Ruth Pereira
Counsellor for Men, Arthur K. Isaac
Counsellor for Women, Louisa Lambert

Christian Service Secretary, Lee Teck Hock
Secretary for the Commission, Thio Cheng Guan

SCHEDULE OF SESSIONS:

Morning Watches: "The Need for Faith", "The Meaning of Faith", "Faith in Christ, Our Saviour"
Lectures: "The Power of Faith", "Fellowhip among Young People", "The Adventure of Life"
Testimony Meeting: "My Faith"—Leaguers participating

First Session of Classes: *RESOURCES OF THE DISCIPLE*

(1) The Bible
(2) Art
(3) Hymnology
(4) Biography
(5) Prayer and Corporate Worship

Second Session of Classes: *COURSES ON CHRISTIAN MESSAGE AND Programme*

(1) The Essentials of the Christian Faith
(2) The Christian Adventure
(3) Christian Missions and their significance for us
(4) The Christian Home
(5) An Ideal Social Order

Third Session of Classes: *QUESTS ON CHRISTIAN LIVING*

(1) What are our aspirations as Christian Youth?
(2) How can I be a Christian in my business and professional life?
(3) How can we make our Church a greater force in the Community?
(4) What are our problems and how shall we meet them? (MEN)
(5) What are our problems and how shall we meet them? (WOMEN)

COMMUNITY SINGING for all and a full programme of recreation during Recess each day.

COMPLETED SESSIONS ON TRAINING IN LEADERSHIP:

(Credits will be awarded to those who attended not less than 5 of the 6 sessions of the classes held in October 1940):

(1) Christian Leadership
(2) Department of Spiritual Work
(3) „ „ World Evangelism
(4) „ „ Social Service
(5) „ „ Recreation and Culture

FOOD AND BOARD:

Owing to present conditions, prices in foodstuffs tend to fluctuate and consequently, we are unable, at present, to announce the charges for food at the Institute. But intending Instituters are assured that in their interest, the cost will be kept as low as possible.

We would be pleased to have at our Institute this time, not only Epworth Leaguers, but also members of the public, students in our Mission Schools, and members and friends of The Methodist Church.

This invitation is also extended to friends and leaguers of up-country chapters.

Accommodations will be provided free of charge if entries from up-country are received not later than 15th July.

TANN HOCK SENG,
Business Manager.

FACULTY MEMBERS:

In accordance with the decision of the Commission the names of the Faculty members are not being divulged and we trust that members will help us by not trying to find out, as we wish to have Instituters select their classes on the basis of Interests (i.e. topics in which they are really interested).

We should like a fairly even distribution of members in all classes and we recommend each League to secure this balance. For the sake of their own Chapters members may have to go to their Interest No. 1 in one Session and to their Interest No. 2 in another.

Members are assured that the faculty has been carefully selected representing youth and age, cultural influences both Malayan and non-Malayan, Chapter groups, Ministers and Laymen, and I may add quite a formidable representation of ladies. The courses are being planned well ahead of time and when the members of the faculty are formally introduced you will feel glad that you will have the privilege of such an assemblage of able guides for your discussions and courses of study.

THEODORE R. DORAISAMY
DEAN.

Look Up! Lift Up!

Look up! Lift up! our motto is;
Be this our guide to greater bliss!
Look up to Him whose light divine
May on our path more brightly shine!

Look e'er to Him who lived a life
All free from evil, sin or strife;
Who spent His life in doing good,
Whose rules the test of time have stood!

Lift up our wretched, fallen friend—
To him a hopeful message send;
Lend him a hand to help him rise,
And fix his gaze upon the skies!

Help him eternal bliss attain,
Nor offer help in boastful vein;
Grant him our aid to win God's grace,
Nor seek for man's unworthy praise!

YONG YEW KIM

Note

Based on the well-known Epworth League Motto, "Look Up! Lift Up!"

Readers may sing the above to the Tune of No. 42 in The Methodist Hymnal,

"Again, as evening's shadow falls,"
or any other tune having the same metre.

Y. Y. K.

Our Boys and Girls

TAKE IT UPON YOURSELF

(St. Vincent De Paul)

ABOUT three hundred years ago two men walked together in the wonderful gardens of the Queen, Marguerite of Valois, which sloped down to the bright waters of the Seine, in Paris. One was dressed in the clothes of a Doctor of Theology, and the other was a sturdy little priest in a shabby black robe, with a worn sash round his waist. The Doctor's face was troubled and his eyes full of pain. He was pouring out his trouble to the little priest. He could not believe in the things in which he used to believe. He could not believe that God was love and would care for him, and that Jesus Christ was ready to help him. Over and over again the little priest told him that those things were true, but it made no difference to the Doctor. He paced to and fro like a man almost out of his mind.

Presently the priest, whose name was Monsieur Vincent, left him, and went back to his little room in the palace where he lived. He was acting as almoner to the Queen then, helping to distribute the money she gave to the poor. He knelt down and prayed for the Doctor, as he had done before many and many a time, and begged God to help him. Suddenly, as he prayed there came into his mind a strange thought: "Take it upon yourself." He prayed again. He asked God if he might bear the Doctor's trouble instead of him. He finished his prayer, believing it was answered. From that hour the Doctor's mind was filled with gladness and peace. But the dark cloud of unbelief now rested on Monsieur Vincent. It was not that he did not believe in God, but that he could not feel Him to be near.

Prayer is not only asking for things, it is the offering of our whole selves to God.

Then, one day, the dark cloud passed. Vincent had been helping some poor people, and as he did so he remembered that our Lord was poor, and that He had said: *"Inasmuch as ye have done it unto the least of these, ye have done it unto Me."* He made up his mind then and there that he would serve the poor all his life; and a great joy entered his heart as he did so.

Monsieur de Gondi was Admiral of the French Fleet in those days, and he had in charge the great galleys, still manned by oarsmen, which lay at anchor in the Mediterraneon Sea. These ships were worked by convicts who were sent there as a punishment, and a terrible punishment it was. They were starved and beaten, and thrown into the sea when they died. They were kept in the ships long after they had served their term of imprisonment, and they could get no justice from anyone. What was almost worse was the fact that, after they had been condemned, they were kept chained up like dogs in horrible dungeons till they were called to work in the ships.

The brave de Gondi was a true Christian as well as a great admiral, and he hated to see men treated like that. He talked to his priest Vincent about it, and took him to see the ships and find out what could be done. Monsieur Vincent was horrified. He could not alter the French law which condemned men to work in the ships, but he was determined to give them what help he could. With the money which de Gondi gave him to spend he bought food and other comforts, and himself carried it into the miserable dungeons at the ports. He spoke so gently and kindly to the prisoners, and cared for them himself without shrinking from dirt and disease, that even the wickedest of the men listened to his words when he spoke of Him who suffered as a criminal for us.

One day as Vincent stood in the harbour at Marseilles he saw some of these prisoners being led out of the dungeon to the ships. He saw one man step out of his line to say good-bye to his wife, who was weeping bitterly, knowing that she would probably never see him again. He could not bear to see that, and he stood there almost in tears, his heart full of prayers and pity. Suddenly into his mind there flashed the thought that had come to him at the place of Queen Marguerite de Valois: "Take it upon yourself."

With a quick meaning glance at the prisoner, he slipped into his place in the line. The man vanished into the crowd. The prisoners had no sort of uniform in those days, and no one noticed that a shabby little priest had got mixed up with them. Vincent was pushed and beaten into a rower's seat, heavy and cruel irons were fastened on his legs. He grasped the oar, his face shining with happiness. Then there was an uproar. He was discovered. The Admiral's chaplain in the galleys! He was released, and people crowded round him to praise his noble deed. But he slipped away among them and quickly disappeared.

The fame of his visits to the galleys grew. Other people came to help and money was offered, and with it Monsieur Vincent built a hospital in Paris where sick convicts could be cared for before and after they worked on the ships.

As Vincent worked among the poor he began to realise that two things were necessary more than all others. First, the poor people in Paris, and especially in the country places round, got very little help from the priests who lived among them. Some of the priests were bad, others were lazy, many simply did not know how to teach. So he gathered a group of priests in a house in Paris, and began to teach them how to teach. They were called the Brothers of St. Lazare.

Secondly, help was needed to distribute the money given by the rich to the poor, so that help was given where it was most needed. Vincent believed that the people who could help the poor best were people who knew something about what poverty means themselves; that is why he gathered poor peasant girls from the villages around into a sisterhood which he called the Sisters of

Charity. The Sisters of Charity wore the rough blue-grey homespun dresses such as all peasant people wore then, and big white caps that flapped in the wind. At first they were scattered, but later they had a little house in Paris where they were trained. Every day they went out to help the poor, nursing them in illness, doing their house work for them, staying with them when were lonely, giving out the food and medicine sent by the rich who wanted to help, but could not do it in this way. Vincent taught the Sisters to treat the poor with great kindness and courtesy. He said: "The Sister of Charity is to greet the sick cheerfully and kindly, to get the dinner ready, to arrange a little table on the bed, cover it with a napkin, put upon it a glass, a spoon, and some bread, make the sick wash their hands before eating—in short, she must do everything as lovingly as if it were for her own child."

Every morning early, at four o'clock, the Sisters rose to pray. Then they turned their prayers into work.

It was not long before they had other work to do, caring for children whom no one wanted. It came about in a strange way. One day as Monsieur Vincent was walking through a suburb of Paris he saw a man holding a tiny baby in his arms. He was hurting it, trying to make it into a cripple so that he could take it out begging and get money for himself because people were sorry for it. Vincent was horrified. Before the man could do this horrible thing, he had snatched the baby from him and hurried off with it. But what could he do with it? He knew there was a house in Paris where unwanted babies were taken in, and he made his way towards it. When he got there he was even more horrified still, for he found there, instead of a happy home, a miserable room where more than a hundred half-starved babies were crying, and only three careless, cruel women were there to look after them. Some of the babies had been drugged to stop them crying. Vincent never rested until he had got some of the richest ladies in Paris to see this dreadful place. They began to buy some of the babies at once (for that was the only way they could get hold of them), and then gave them to the Sisters of Charity to care for. So in that way there came to be a happy home for the lost babies whom nobody wanted.

In 1649 a terrible civil war broke out, food ran short and an awful plague broke out. Vincent worked in Paris like a wise statesmen and a brave general. He sent the Sisters to nurse those who were sick of the plague. He taught men to organize, to make money, go as far as they could. He even taught them how to make the best cheap soup that could be made to save the people from dying of starvation.

When the City of Paris was besieged, Vincent did a very brave thing. Although he was an old man, he went to the Queen to beg her to have mercy on Paris. The Queen had power to order his death, but instead she promised that Paris should not be starved and that some corn should be allowed to get there. But she could not stop the war. Vincent left the palace, only to hear that his friends in Paris thought him a traitor, and in revenge had plundered the house of the Brothers who had done so much to help them.

Years afterwards, when the war was over, and what he had done was understood, the old priest could still be seen in Paris, too ill and week to walk, sitting in a chair, talking to the Brothers of St. Lazare and the Sisters of Charity about their work. These are some of the words he spoke:

"The most important point of all is that we should have real touch with our Lord in prayer. We must be so closely united to our Lord that we cannot lose Him, lifting up our heart and soul to Him constantly." And when he spoke of their work, he said: "We are only doing what He did." For he knew that the Brothers and Sisters were imitating our Lord, who took others' burdens on Himself.

Vincent, Monsieur Vincent de Paul, who is now called St. Vincent, died long ago. But the Sisters of Charity are still doing the work he taught them. They still wear the blue-grey dresses and the big white starched caps. Every day they get up at four o'clock and say their prayers as he taught them: *"Thy will be done."* And then they go out to do the will of God on earth as it is done in heaven.

ABRIDGED,

from "Prayer Stories" by VERA E. WALKER.

Mah Jong

(Continued from page 16)

Then examine the effect that gambling mah-jong players have upon others, and particularly the young members of the church. The number of young people who are prejudiced against the church, or who are turned aside from useful lives of Christian service and worship by such persons is appalling. Enthusiastic new church members get their first experience of discouraging indifference to the full Christian life not from non-Christians, but from their fellow church members. The latter soon rub off all the bloom from the first, joyous acceptance of Christ and his demands upon life. When the older members show that a game of mah-jong means more to them than an opportunity for Christian service, it is only natural for their children and the newer church members to catch that same attitude. And dry rot sets in in the lives of individuals and of the church.

Gambling, time-wasting mah-jong may be likened to a serious injury; and the treatment is the same. When a person suffers such an injury to any limb, there are two alternatives before the doctor: either the injury is to be cured, or the injured tissue is to be cut out.

"The two kinds of people on earth, I ween,
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided in just these two classes.
And oddly enough, you will find, too, I wean,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labour and worry and care?"

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METHODIST BOOK ROOM

48 CANNING RISE : SINGAPORE

OUR SCHOOL MAIL BAG

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Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

Sample Essays from the A. C. G. S., Ipoh

THE DOMESTIC SCIENCE ROOM

The Domestic Science Room is at the driver's quarters and near the basket-ball court. This room is cream in colour and is quite warm inside. It was at one time the bus garage. Its alteration was completed last year, and we started Domestic Science this year. Every day girls go there to learn how to cook. The first thing we learnt was to make a cup of tea.

This room has two entrances. The main door is near the teacher's desk. At the back of the teacher's desk there is a blackboard where recipes are written. Facing the teacher's desk there are two tables at each side of the room with four drawers to each table. Four stools are placed under each table. To the right of these tables are two cupboards, one holding the caps and aprons, and dish-cloths belonging to the girls; while the other cupboard holds the crockery. Standing at the side of the crockery cupboard is the electric stove. There are shelves, beside the stove on which the trays, saucepans and other things are put. On the floor under these shelves is an oven and mortar. The second door is to the left of these shelves. There are two taps near this door. One is over a sink, the other has a tub near it. Hanging from the ceiling is a rack used for airing dish-clothes. This rack is lowered when needed and pulled up again to get it out of the way. Pails and brushes are put on a shelf near the tap with the tub.

I like Domestic Science although I do not like to miss my other lessons in class. Girls of Standard Five and Six go for Domestic Science in groups. So this room is occupied everyday. Not only do we learn quite a lot of interesting things in Domestic Science but we also learn how to do the every-day tasks in the correct way.

OH VIVIEN.

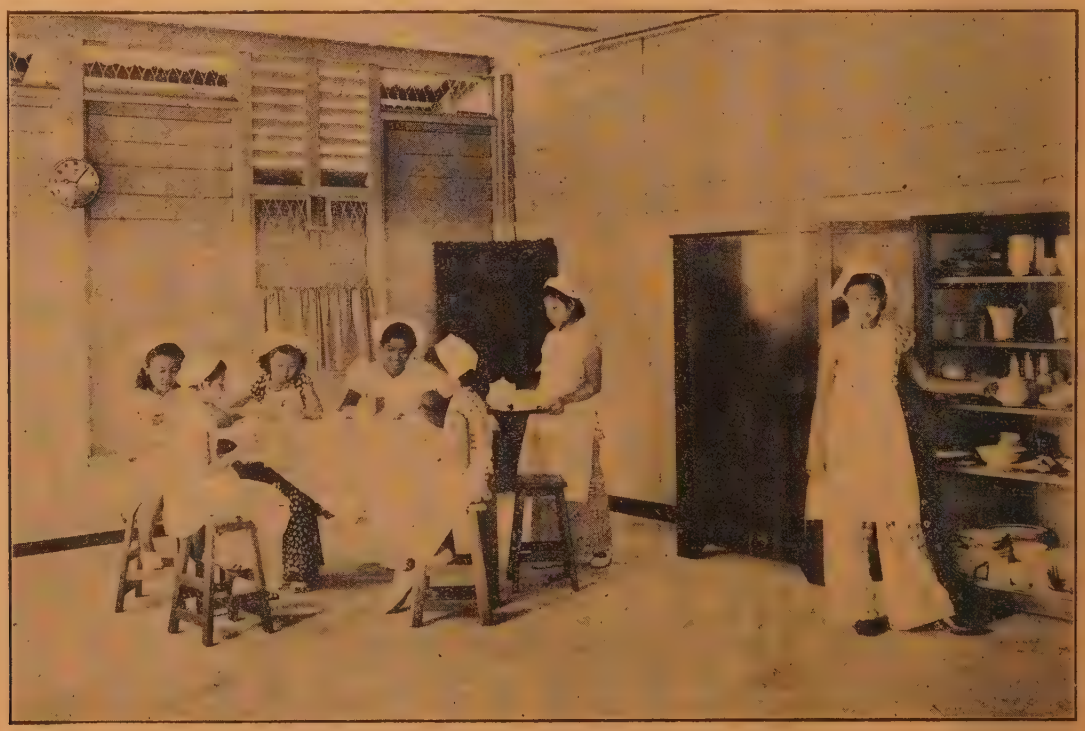
SYMPOSIUM: DOES WAR AFFECT ME?

HENG LAN. The War affects me in many ways. Money is one. I have to pay more when I buy exercise books. When I see a show I pay ten cents more. Postage is another item that is taking more money. Instead of five cents a letter, it is eight cents now. When the money won't increase, the things I buy must decrease.

BUDRIAH. Look at the prices of books that we are using in school. They cost so much more. Again think of the clothes we used to wear. How fine! how beautiful! and how little they cost.

SOH KHENG. What does one talk about now? Visitors to our houses talk about nothing but war. They talk of how the war has affected them, and of the increasing cost of living. Some who think they are great politicians talk of future happenings.

In order to divert our minds from war, we seek for amusement. But war follows us like a shadow. The prices of seats in cinemas have been increased because of the Entertainment tax. Many of the pictures are war pictures. We may feel like going for a ride in the car, but the extra cost of petrol makes us think twice before we finally go for a short drive.



A Domestic Science class—A.C.G.S. Ipoh, 1940

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Learning to do house work in Domestic Science classes at the Ipoh A.C.G.S.

MY CHIEF ANNUAL FESTIVAL

The Hindus have many festivals in a year. One of them is "Deepavali," and this the best of all. It is celebrated by old and young, and rich and poor.

"Deepavali" is composed of two words meaning "the feast of lamps" and "Narakasura's death." The first phrase "the feast of lamps" informs us that "Deepavali" is also celebrated in honour of the goddess "Laxshimi." There is an old superstitious belief which says that the goddess "Laxshimi" has the power of wealth. If she entered a house the people who lived in it would be rich. To make her enter the house the people who live in it must have their house well lighted as soon as the sun sets and the day begins to grow dark. They must have the front door open. That is why on this day we see all the lights burning in every house where a Hindu lives. The second phrase "Narakasura's death" gives another reason why the Hindus celebrate "Deepavali." The legend that is behind it tells that "Deepavali" is celebrated to show God how thankful the people are that Narakasura was killed.

Everyone likes to wear new clothes on a festival day. The Hindus wear new clothes on "Deepavali" for a certain reason. This reason comes in contact with the second phrase "Narakasura's death." Long ago there dwelt a cruel tyrant, and he ruled a country in India. His name was Narakasura. He ill-treated the sages, and imprisoned pretty maidens. The sages and maidens prayed to "Lord Krishna" who answered their prayers by having the tyrant killed. He was killed by Satyabama, "Lord Krishna's wife," and the day of his death is known as "Deepavali.". Before his death, "Deepavali" was only celebrated to honour the goddess "Laxshimi." Since he died the celebration commemorates two events. Only when he was going to die did he realize the wrong that he had done, so he asked for the Lord's forgiveness. He also asked for a favour. He asked the Lord to see that the people followed his advice. He stated that every Hindu must get up early in the morning, have an oil bath and wear new clothes before the sun rose on that particular day, no matter how poor he was.

It is usually the poor who enjoy the festival most. They do not have happy times as the wealthy people have every day. Their only day for amusement is on that day, and so they try their utmost to make it as enjoyable as possible. All their savings are spent on that day, and they are always looking forward eagerly to it. Every-thing is planned carefully, as to what they should do and to where they would go on that day.

On the eve of "Deepavali" the ladies make cakes and other eatables. Every light is lit on that day. Early on "Deepavali" the people have oil baths, and put on their new garments. The custom of the Tamils is to have an oil-bath after attending a funeral. They believe in an old saying which says that a funeral house is haunted by devils and ghosts which are liable to go home with the people who attend the funeral. So if they have an oil-bath the devils will not near them.

Free hand drawings drawn with rice flour, is the first step carried out in the ceremony. These drawings represent various things, and they are drawn at the porch and at the altar. A picture of "Laxshimi" decorated with garlands and flowers is put up at the altar. Lights burn in light-stands, and trays full of cakes are placed before the picture. A large banana leaf with padi spread in the middle lies on one side of the altar. Besides the padi, camphor, beetle leaves and arrecanuts are also kept on the leaf. A tumbler with a coconut at its brim stands on the padi. The smoke and the smell of incense fills the house. Tumeric and ochre are used to paint the pillars and threshold of the house. Then the people begin to worship, and they also fire crackers. After worshipping they have a meal of vegetables. They also make presents of cloths to barbers, servants, and to dhobies. In the evening they go to temples, and some stay back and read sacred books at home. Thus "Deepavali" ends in our native country of India and Ceylon.

Some people think that "Deepavali" is not the chief festival of the year. If it is not the chief one, then why does the Government give us a holiday on that day, instead of giving it for other festivals, such as the Harvest Festival and Thaipusam? Every Government school and Office gives us a holiday for "Deepavali" to let us celebrate the tyrant's death.

SARASWATHY SIVAKOLUNTHU,
Standard VI A,
Age 13 years. 5 months,

("The above essay won the Sir Alwyn Ezra Prize")

MORE OR LESS PERSONAL. . . .

Bishop and Mrs. Lee returned to Singapore from Manila on May the 26th. They expect to visit our Chinese and Dyak work in Sarawak during June, leaving Singapore approximately the 7th and returning again about the 24th. Since the Sumatra Mission Conference is holding their annual meeting in July, Bishop and Mrs. Lee will be leaving approximately the first of July for Medan to attend this Conference and the Pastors' Institute which will follow. They expect to be back in Singapore about the middle of July.

The wedding of Mr. Chan Siew Jiang of the Anglo-Chinese School, Singapore, to Miss Tjoeng Boey Lan, youngest daughter of Mr. and Mrs. Tjoeng Sak Tjhin took place at the Straits Chinese Methodist Church on Easter Monday. Mr. Chan has been Sports Secretary of the A.C.S. for a number of years and has been responsible for many successful athletic functions and successes. We extend to the couple our best wishes.

Mr. Wong Wai Lam, formerly Headmaster of the Anglo-Chinese Continuation School, Ipoh, has been appointed Principal of that institution.

Word has just been received from Dr. M. Dodsworth that he and his family are planning to stay over a year. Their original furlough time had been extended by the Mission Board to June the 30th and now they are remaining this extra year in order to be with their children and supervise their education.

On the 16th of May Mr. Kidston Carl Malcolm Garth of Kuantan and Miss Phyllis Marguerite Bartels of Singapore were married in the Methodist Church, Kuantan. The Rev. S. M. Pandian officiated at the marriage. He was assisted by Miss M. Dirksen who prepared a special choir for the marriage service.

The Rev. D. P. Coole has been elected President of the Perak Teachers' Association for the present year. He is also in charge of the Passive Defence work of the A.R.P. in Kampar. His son Paul, who is a student at the Woodstock School, and who recently underwent a serious operation, is making a fine recovery. Mrs. Coole, who was the Malayan School Party escort in March, is still in Mussoorie with her children.

Miss M. Dirksen, Principal of the Methodist Girls' School, Kuantan, gave a lecture to the Kuantan Indian Association on the 26th of April on the subject "The Philippines.' The hall was crowded and the lecture was very much appreciated by the audience.

Dr. and Mrs. H. B. Amstutz received a letter via the "Mail Bag" service of Station K G E I, San Francisco. from the Rev. and Mrs. Herbert Peterson now on furlough in Missouri. Mr. Peterson has been making some commencement addresses in High School in his home vicinity. They are enjoying visits with his people.

Dr. E. Stanley Jones has recently cabled to the Indian Witness that his return to India will be posponed until Autumn. This comes as a complete surprise since he had planned to reach India by May or June in order to be present during the sessions of the Ashram at Sat Tal.

The Methodists in Malaya send their sympathy to Bishop and Mrs. F. C. McConnell on the death of their son Professor Donald W. McConnell of the New York University. He was Professor of Economics and was only thirty-nine years old when he died.

We congratulate Miss Katherine Boeye now on leave in America from Chungking, China, for she will receive the honorary degree of Doctor of Education from Nebraska Wesleyan University. this month. Miss Boeye is making her home for the present with her parents in El Monte, California.

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MILK AT IT'S BEST

Kuala Lumpur Personals

The many friends of Mrs. F. F. Cooray will be glad to know that she is making an excellent recovery from a recent operation. Mrs. Esther Lee Appacutty, dalughter of Mrs. Dr. J. C. Lee of Ipoh, has been ill in the hospital for over a month. Miss Toh Suat Imm, sister of Mrs. Nellie Toh Tan, has been appointed as a pupil teacher in the M.G.S. Miss Florence Knight, formerly a secretary on the staff of the Y.W.C.A., Singapore, has joined the teaching staff of the M.G.S. Miss Minnie Rank, Principal of the Methodist Girls' Boarding School, has been acting as Headmistress of the M.G.S., Klang since Mrs. Martha Peterson left for America on leave.

†

Mrs. J. A. P. Oswald died on the 10th of April at Kuala Lumpur. A memorial service was held for her on Sunday the 11th May in the Tamil Methodist Church. The Rev'ds J. D. Asirvatham, S. A. Phillips, Kingham Joseph, J. S. Arthur, J. V. Ayaduray, P. L. Peach and S. S. Pakianathan took part. Mr. J. Appaduray of Ipoh unveiled the memorial tablet. Mr. A. R. Kandiah was the organist. Mr. Oswald is on the staff of the Methodist Boys' School, Kuala Lumpur.

Mrs Papathy Thayamoni Murty of Kuantan died on the 18th of April. The funeral service at the home and cemetery was read by the Rev. S. M. Pandian, assisted by Miss Mechteld Dirksen. She left her husband, six sons and two daughters. The elder daughter is on the teaching staff of the Methodist Girls' School, Kuantan, and the younger one, Eva, is a student in the Malaya Methodist Theological College, Singapore. Mr. D. S. Murty is the Hon. Treasurer of the Methodist Church, Kuantan.

Daily Programme

Singapore District Epworth League Institute

Friday, 1st August, 1941

6.00	p.m.	to	6.20	p.m.	Opening Ceremony
6.20	,,	,,	7.00	,,	Out-door Programme
7.00	,,	,,	7.30	,,	Registration
8.30	,,	,,	10.30	,,	Concert

Saturday, 2nd August, 1941

7.15	a.m.	to	8.00	a.m.	Morning Watch
8.40	,,	,,	9.20	,,	First Session of Classes
9.30	,,	,,	10.10	,,	Second Session of Classes
10.40	,,	,,	11.10	,,	Community Singing
11.10	,,	,,	11.50	,,	Lecture
12.00	noon	,,	12.50	p.m.	Quests
2.00	,,	,,	3.30	,,	Exhibition of Hobbies, Talents and Interests
4.00	,,	,,	5.30	,,	Swimming and Out-door Programme
7.30	,,	,,	8.30	,,	Guest Night Dinner
8.45	,,	,,	9.45	,,	Testimony Meeting

Sunday, 3rd August, 1941

7.15	a.m.	to	8.00	a.m.	Morning Watch
8.40	,,	,,	9.20	,,	First Session of Classes
9.30	,,	,,	10.10	,,	Second Session of Classes
11.10	,,	,,	11.50	,,	Lecture
12.00	noon	,,	12.50	p.m.	Quests
2.00	,,	,,	3.00	,,	Exhibition of Leagues' Historical Pieces
3.00	,,	,,	4.00	,,	Fellowship Hour
6.00	,,	,,	7.00	,,	Holy Communion Service
8.45	,,	,,	9.45	,,	Camp Fire and Closing Service

Monday, 4th August, 1941

7.15	a.m.	to	8.00	a.m.	Morning Watch
8.40	,,	,,	9.20	,,	First Session of Classes
9.30	,,	,,	10.10	,,	Second Session of Classes
10.40	,,	,,	11.10	,,	Cummunity Singing
11.10	,,	,,	11.50	,,	Lecture
12.00	noon	,,	12.50	p.m.	Quests
2.00	,,	,,	4.00	,,	Novelty Programme
4.30	,,	,,	5.00	,,	Distribution of Prizes and Certificates
5.00	,,	,,	6.00	,,	Statements of Quests Groups, and Service of Consecration.

Grin & Bear'em

Smith bought a new car that impressed his friends favourably. One day a friend remarked: "It's not a bad-looking bus, old man. What's the most you ever got out of it?"

"Seven times in one mile," answered Smith wearily.

A local defense volunteer in a lonely spot cried "Halt!" to a man in a car, who promptly halted.

"Halt!" said the L. D. V. again.

"I have halted," said the motorist. "What do you want me to do next?"

"I don't know," said the L. D. V. "My orders are to say 'Halt!' three times and then shoot."

Dr. Abernathy, a famous London diagnostician, was once approached at a social function by a dowager who tried to wangle free medical advice.

"Oh, Dr. Abernathy," she said, "if a patient came to you with such and such a symptom, what would you recommend?"

"Why, I would recommend Dr. Abernathy," he replied.

Sign in a country restaurant: If our steak is too tough for you, get out; this is no place for weaklings.—*New Zealand Railways.*

"Does the foreman know the trench has fallen in?"

"Well, sir, we're diggin' him out to tell him."

A Business Day
(As outlined by secretary over the phone)

A.M.

"He hasn't come in yet."

"I expect him in any minute."

"He just sent word in he'd be a little late."

"He's been in, but he went out again."

"He's gone to lunch."

P.M.

"I expect him in any minute."

"He hasn't come back yet. Can I take a message?"

"He's somewhere in the building. His hat is here."

"Yes, he was in, but he went out again."

"I don't know whether he'll be back or not."

"No, he's gone for the day."

A SENSATIONAL NEW TYRE

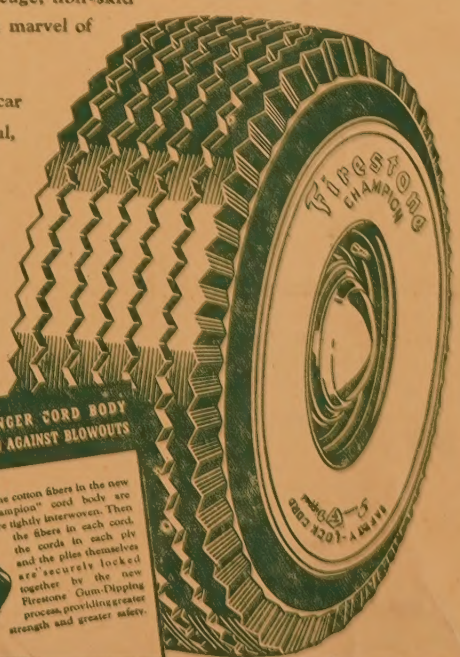
The Firestone CHAMPION

★ **Amazing New Non-Skid Tread**
★ **New Type Stronger Cord Body**
★ **Longer Mileage**
★ **Greater Safety**

ANOTHER Firestone triumph—the new Firestone Champion! A revolutionary new tyre with astounding performance records for long mileage, non-skid protection and high speed safety—a marvel of tyre engineering achievement.

Drive over today and have your car fitted with a set of these wonderful, new Firestone Champions.

You will enjoy the silent safety, streamlined styling and supreme satisfaction of these remarkable tyres.



HOW THE CHAMPION TREAD PREVENTS SKIDDING

This new Gear-Grip tread is the culmination of all Firestone's safety achievements. Six tough, deep, rugged ribs with 12 sharp edges and more than 3,000 angles firmly grip the road to prevent skidding and assure safe stops.

WHY THE STRONGER CORD BODY GIVES PROTECTION AGAINST BLOWOUTS

The cotton fibers in the new "Champion" cord body are more tightly interwoven. Then the fibers in each cord, the cords in each ply and the plies themselves are securely locked together by the new Firestone Gum-Dipping process, providing greater strength and greater safety.

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